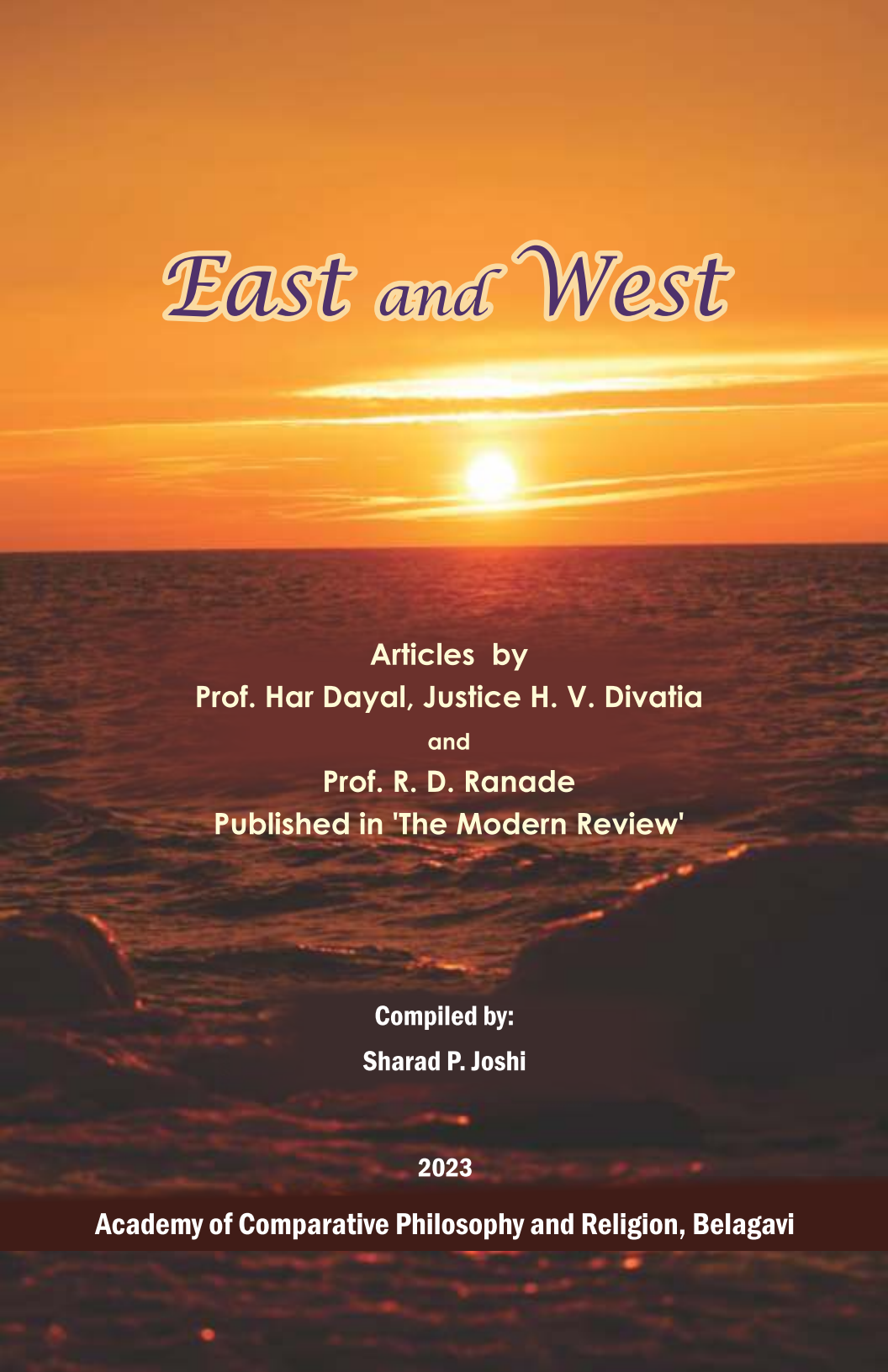
East and West
Articles by
Prof. Har Dayal, Justice H. V. Divatia
and
Prof. R. D. Ranade
Published in 'The Modern Review'
Compiled by:
Sharad P. Joshi
2023
Academy of Comparative Philosophy and Religion, Belagavi

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Dedicated
to
My Spiritual Teacher

Gurudev R.D. Ranade

Oh Master ! With fervent devotion and love
I humbly offer to thee what is only thine.

Foreword

By
Dr. Ashwini Mokashi
Member,
Oxford Centre for Hindu Studies, Oxford, UK

'Philosophical and Other Essays' by Prof. Gurudev R.D. Ranade published his essay critiquing Prof. Hardayal's philosophy. Readers of that book were left curious, wondering what was being critiqued. This book 'East and West' helps resolve that curiosity. We now have a complete understanding of what was being critiqued and how. Even a hundred and ten years later, the vindication of Indian Philosophy by Gurudev Ranade still holds.

These articles were originally published in a very reputed journal called 'The Modern Review,' which started in 1905. It was a monthly magazine published in Kolkata (Calcutta). Mr. Ramananda Chatterjee founded and edited the magazine. The magazine provided a critical forum to discuss the issues occupying the Indian nationalist intelligentsia. Prominent nationalist leaders published their articles in this magazine, including Jawaharlal Nehru. The fact that all three authors had published their articles in this journal shows how prominent they were at their young ages.

Lala Hardayal Mathur was born in 1884 in a Punjabi family in Delhi and passed away in 1939 in Philadelphia, USA. He was an Indian nationalist and freedom fighter who spent his life campaigning against British rule in India. The Modern Review published articles by Prof. Hardayal in 1911 and 1912. At the

time of authoring the articles, he was a young man with evolving views about India, the role of India, and how the outside world viewed India. After studying Sanskrit for his bachelor's and master's degrees in Punjab and Delhi, he received a scholarship from Oxford University for higher studies. His Ph.D. thesis was later published as 'The Bodhisattva Doctrines in Buddhist Sanskrit Literature.' Despite his scholarship and prominence as an upcoming scholar, his article in 1912 displays his immaturity through his frustration about India not being prominent on the world map. He decides that ancient Indian philosophy and metaphysics are to be blamed since we encourage our youngsters to study and follow the ancient ideas of the pursuit of God instead of training them in useful subjects such as economics and science. Given how the world is going, he represents a point of view usually represented in the West.

Sir H.V. Divatia authored another article in this book as a young man. He was born in 1886 and passed away in 1968 in India. He became the Chief Justice of the Bombay High Court and was knighted by the British government in 1945. He was also a Sanskrit scholar and authored various books, including 'The Art of Life in the Bhagavad-Gita.' He criticized the articles by Prof. Hardayal vigorously and emphasized that Indian philosophy and Indian values were highly cherished.

The last article in the series is authored by Gurudev R.D. Ranade, a young scholar in his twenties at the time of writing. He was born in Jamkhandi in Karnataka, in 1886 and passed away in Nimbal, Karnataka, in 1957. He became the Vice-Chancellor of Allahabad University in India, a Professor of Philosophy, and the Spiritual Head of the Nimbal

Sampradaya, a branch of Nimbargi-Inchageri Sampradaya. He was admired worldwide for his scholarship of Sanskrit, Indian Philosophy, and Western Philosophy.

His response to Prof. Hardayal's article is the most authoritative one. As Prof. N. G. Damle says in his 'Foreword' to the book 'Philosophical and Other Essays,' "the essay contains a very spirited defence of Indian Philosophy by Prof. Ranade against the unmerited attack on it by Lala Hardayal." One often wonders whether the pursuit of Indian philosophy and its metaphysics is still valid, especially as we live in a world dominated by sciences, economics, politics, information technology, artificial intelligence, medical advances, and hegemonic political strategies. The critical question is how to value Indian philosophy and understand its ancient ways considering the demands of modernity.

All three authors were exceptionally talented young scholars of Sanskrit and Philosophy and deeply cared for Mother India. What we see in these articles is a classic dialogue about their concerns about how India and ancient Indian philosophy should be represented in the minds of people in contemporary times and how to represent our country and Philosophy best. We see the frustration in the writings of Prof. Hardayal. He is an excellent observer of life abroad in Europe and America. He notices how Americans perceive India very aptly and how they regard Indian Philosophy, how Indians abroad feel about their native country and how they cope with homesickness while living far away from their country. Most Indians lament that India is not as prominent as it was in ancient times. When India's glory was taken away, it left young Indians wondering

who we were and why we could not reclaim that glory. We see that in the articles of Prof. Hardayal. These frustrations perturb Sir Divatia and Gurudev Ranade. They both at that time were living in India and showed pride in Indian Philosophy and its positive role in the minds of young Indians.

Gurudev Ranade gave an exquisite response to these classical concerns from the point of view of Indian spirituality and concluded on an exceedingly high note about how the East and West will unite in India. He talked about the spiritual aspects of Indian Philosophy and how the new scientific growth that started in the West after the industrial revolution could be reproduced in India. Gurudev Ranade was a spiritual seeker and a firm believer in Indian values and the potential of India as a nation. He succeeded in reassuring all those who had doubts about reaching the ancient glories of India as a country of high repute.

While these articles were written a hundred and ten years ago, the confusion of Indians abroad can still be represented by the thoughts of Prof. Hardayal. Gurudev Ranade's response to those concerns and his reassurance of the magnificent spiritual life and its potential is something to look forward to for all of us. His vision about life ahead and how ultimately the principled existence will triumph, and how we will catch up with the scientific progress in the world puts our hearts in a peaceful place. The defending argument of Prof. Hardayal and the response of Sir Divatia, and the vindication of Gurudev Ranade provide us with a spectacular perspective. In the words of Gurudev Ranade, "If India must rise, she will rise in a most peculiar way, not hitherto known to all History. She will combine the virtues of the West and the East and will

rise superior to both. If the West and the East are to meet, they will meet in India and not in Europe."

This book will be helpful for the students of the Humanities to get a glimpse of these three fine minds with a response from a spiritual head of a prominent school to learn about how to develop a worldview, a helpful weltanschauung to see clearly how the Indian philosophy contributes to the development of the world thought. It offers an intellectual duet as well as a spiritual blessing. The Editor Mr. Sharad Joshi and the Publisher, Academy of Comparative Philosophy and Religion (ACPR), have done an excellent service in putting this together for all of us.

January 24, 2023
Oxford, UK

Publisher's Note

Academy of Comparative Philosophy and Religion (ACPR) founded by a great mystic-philosopher Gurudev R. D. Ranade publishes books of philosophical and spiritual significance with the sole intention of spreading the gospel of peace and harmony to the nook and corner of the world. The present tiny book titled, 'East and West' compiled by Sri Sharad P. Joshi, Pune is another feather in its cap from this angle.

The aforesaid book is a compilation of five articles contributed to 'The Modern Review' Calcutta in 1911-12 by Prof. Har Dayal, Justice H. V. Divatia, and Prof. R. D. Ranade in a chronological order. Needless to say here that Prof. Ranade's article, 'A Vindication of Indian Philosophy' published in the Magazine (September 1912) can be properly appreciated and comprehended against the background of the earlier articles. Hence, Prof. Ranade himself appeals to the readers to have a thorough glance at them in the following manner:

In the third paragraph of his thought provoking article Prof. Ranade observes,

"...I would request my readers first to go over Professor Har Dayal's Article on 'The wealth of the Nation' in the July (1912) number of the Modern Review; and then to compare the sentiments expressed in that article with those expressed in the July (1911) number of the same magazine in an article on 'India in America'; and then also to read the article on 'Indian Philosophy and Art in the West' by the same writer in the same magazine of April 1912."

In the fifth paragraph Prof. Ranade states,

"In the latest issue of the Modern Review of August 1912, I see a note by Mr. H.V. Divatia, who quarrels with Professor Har Dayal, simply because he has condemned all philosophy and all metaphysics, which he does not want him to do".

It is earnestly hoped, therefore, that the present tiny and yet valuable work, 'East and West' would benefit immensely our enlightened readers .

Adv. M.B. Zirali
Hon. Secretary
ACPR, Belagavi

June 06, 2023
66th Punyatithi of Parampujya
Gurudev Ranade (Datewise)

Preface

It is well known that a meritorious essay "A Vindication of Indian Philosophy" written by Prof. Gurudev R. D. Ranade, an eminent Philosopher and Mystic, was published in the renowned magazine 'The Modern Review' of September 1912. This essay was written by him in response to the earlier articles written by Prof. Har Dayal in the same magazine, denouncing Indian Philosophy and Metaphysics.

While reading the essay, it was observed that Gurudev Ranade had specifically advised the readers to first read the articles of Prof. Har Dayal in a specific chronological order before reading his essay. I, therefore, began to think about how to get these articles of Prof. Har Dayal published more than a hundred years ago in 'The Modern Review' and started searching in that direction. Further, It was also felt necessary to find out the article written by Justice H.V. Divatia, whom Gurudev Ranade had mentioned in his article. It is worth mentioning the admirable initiative of the Digital Library of Government of India to preserve ancient scriptures, historical texts etc. and provide its free access to the public. Finally, it is only by the grace of Shri Gurudev that all these articles were found in the aforementioned Digital Library. But this was not the end. It was essential to get them neatly typed and compiled under one roof in a specific order and make it available to the discerning readers in its pristine form. Thus, the idea took deep root in my mind and was conveyed to Prof. K.B. Dabade, Udupi who showed keen interest in its publication through the Academy of Comparative Philosophy and Religion (ACPR), Belagavi. Needless to say, his commendable efforts and consistent follow-up with the ACPR for

publication of this book resulted in taking a concrete shape. It is a matter of great happiness that the First Edition of the book titled 'East and West' is being published under the banner of ACPR, the international institute founded by Gurudev Ranade to spread the gospel of 'One God, One world, One humanity'.

I feel amply rewarded if the readers could realise the intellectual and spiritual height attained by Gurudev Ranade at the very young age of 26.

Finally, I feel heartily indebted to Dr. Ashwini Mokashi, Member, Oxford Centre for Hindu Studies, Oxford, UK for her valuable and scholarly 'Foreword' to this book. I am highly obliged to the Board of Trustees of the ACPR for bringing out the First Edition of the book. I profusely thank Adv. M.B. Zirali, Hon. Secretary, ACPR for taking initiative for publication of the book. I wholeheartedly thank Shri Avinash Dharwadkar, Pune for proper guidance and suggestions as regards printing of the book. Two sadhakas, without whose support the present work would not have seen the light of day, but for the financial help for publication of this book who do not intend to reveal their names. I must express my gratitude towards them. My heartfelt thanks are also due to Dr. Rajendra Chauhan, Ahmedabad for providing a photograph and brief information of Justice H.V. Divatia, for inclusion in the book. Shri Chinmay Dharwadkar deserves appreciation for bringing out clarity to some very old photographs by applying modern techniques. Thanks to Prof. (Mrs.) Archana Dabade for encouraging and rendering all possible help in spite of her busy schedule. My wife Mrs. Shubhangee Joshi took care of all the household chores during this period and provided me with enough time for this work. It is my bounden duty to thank her. My sincere thanks to

Smt. Revati Sutar for doing the DTP work with utmost care. Lastly, I must thank M/s K. C. Bhide, BLOCK Makers, Pune and his staff who deserve praise for earnest co-operation, artistic design and elegant outlook of the book and making it available in time for publication. I remain indebted to all who helped me in many ways.

Sharad P. Joshi

Chinchwad, Pune
May 30, 2023 (ज्येष्ठ शु. १०, शके १९४५)
(66th Punyatithi of Parampujya Gurudev Ranade)

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Article No.1

"India in America"

by Prof. Har Dayal

(Published in 'The Modern Review', July 1911)

Brief Introduction to the Author

Prof. Har Dayal Mathur, one of the greatest revolutionaries, freedom fighters and a key participant of the Ghadar party in the U.S.A. was born in Delhi on 14th October 1884. From his early school days he displayed a prodigious memory. He did his B.A. from the Punjab University at Lahore and won a scholarship. He obtained M.A. degree in English Literature and also in History. In recognition of his brilliant academic attainments, the Government of India awarded him a scholarship for higher studies in England. He did his Ph.D. from London University. He returned to India in 1908 to work among his people. However, in the same year, he again left India and travelled through Europe. He came back to India in 1910 but returned to Europe again in the same year. In 1913, Har Dayal went to America and threw himself into the struggle for Indian independence. He used to contribute articles to 'The Modern Review', Calcutta (Kolkata).

He was appointed as a Professor of Sanskrit and Philosophy at the Berkeley University, California. He travelled far and wide disseminating western science and political philosophy as holding the key to a successful anti-colonial struggle. He became an admirer of western culture and values. He died on 4th March 1939 in Philadelphia (U.S.A.).

INDIA IN AMERICA

"OUT OF THE EAST, LIGHT."

VERY few readers of this Magazine can have a correct idea of the noble work which is being silently accomplished by the sons of Bharatvarsha under the hospitable Stars and Stripes. America is known to the average Indian as the country of Washington and Emerson and of negro lynchings. The name of Swami Vivekananda may be associated in the minds of a large class of spiritually inclined youths with their mental image of America. But very few possess an adequate notion of the good that is being done to the cause of their country by the few Hindus who lives scattered on this vast continent in small groups. I propose to record my impressions of the actual achievements of the Hindus here and of the greater possibilities that are in store for them in future. America is perhaps the only country in the world from which a solitary wandering Hindu can send a message of hope and encouragement to his countrymen.

America is the country which takes the greatest interest of all western peoples in India, and that is a sufficient reason why India should feel drawn towards this charming land of freedom and optimism. As the little child loves to play on the knees of his grandpapa, so this youngest representative of modern civilisation, this newborn nation which has not yet passed out of the adolescent stage, delights in thinking of India, the hoary mother of the most ancient civilisations of the world. The wheel has come full circle, and the nation

which is to be the master of the future turns fondly to the people who hold the treasures of the past in their hands. What a beautiful situation it is! What a historical coincidence, which furnishes ample food for reflection !

In all other countries, India is known as a very fertile country which serves to enrich the British people. The Hindus are perhaps pitied and commiserated; but they are nowhere liked, still less loved or admired. Under the Union Jack, they have no status, as they are servants in the house. An Englishman never forgets that a Hindu is his "fellow-subject." In English colonies they are feared on economic grounds, and persecuted and humiliated for many other reasons. The French do not trouble themselves much about India. India retains a place in their consciousness only as a country which they unluckily lost to England, and "the loss of India" still forms the heading of several paragraphs in the text-books of history taught in French schools. The French see very few Hindus except perhaps the porters at Marseilles, who have reason to praise the generosity of Hindu travellers rushing through their country under the guidance of Cook's earthly providence only to reach London as quickly as possible. The inability of the large majority of our people understand French is another barrier between India and France, for no one can expect the French to learn Hindi in order to know us better. The Germans have learned to admire Hindu genius through Sanskrit literature, and I was surprised to find that a young man of no high educational attainments had read Sakuntala in translation. But the Germans seldom see a living Hindu at close quarters. There are only a few Hindu students and merchants in some towns. The educated classes certainly take a keen interest in India from political motives. I am sure that the Germans would love and admire our people if

they could get to know them. But the eternal barrier of language again separates us. It is high time that representative Hindus should master the principal European languages, so that their travels may not be confined to the London-Bombay route, as the peregrinations of a certain noted family were only from the "blue bed to the brown."

In America, the entire prospect changes. America has very little commercial or political interest in India. She is not thinking of our cotton or of the Bagdad Railway, she does not figure India to herself as the paradise of freebooters from Mahmud downwards, or as the Mecca of over-swollen capitalists like the Lancashire manufactures. The bond which unites her to us is made of finer stuff than the iron of politics or the gold of commerce.

Here I may mention that there is a strange contrast between Indian life in England and in the United States. The Indians who reside in England for study, health, place-hunting, pleasure or political charlatanism do not for the most part represent the best elements in our society.

In America, on the contrary, Indian society is composed of the best elements of the population of the mother country. We have no idle aristocrats, or hungry graduates longing for official favour, or professional politicians combining patriotism with a due measure of regard for the security of their sacred persons and the condition of their depleted purses. India sends her best sons to America.

We have to deal in America with four classes of persons, three of which are worthy of a sympathetic examination, while the fourth is the passing shadow

cast by these three against the background of the Fatherland as she is at present. The normal components of Indian society in America are the Sikhs, the Swamis and the Students, with the Spies as an abnormal gang. These four classes, with accidentally alliterative appellations, constitute the Hindu population in America. By the way, I may mention that the word "Hindu" is used to designate the people of India here, while "Indian" refers to the aboriginal inhabitants of America. So I shall employ the time-hallowed name of "Hindu" instead of the barbarous term "Indian", which has been coined out of the English name of our country. The Americans call everything that appertains to India by the name "Hindu": e.g. Hindu music, the Hindu alphabet, Hindu Politics etc., etc. "Indian" art would be understood to mean the art of the Redskins.

I had better dispose of the spies first so as to have my hands free for the other classes. These peripatetic slaves of mammon sometimes visit our small colonies on a friendly mission, and try to find out secrets which do not exist and to report against individuals whom their errant fancy may pick out for its favourite objects of preoccupation. These worthy gentlemen may be compared to the comets of the sky, while the other classes form the regular members of our solar system out here. They move in irregular and sometimes undiscoverable orbits: they portend evil when they appear: they present a different kind of material from that of the other bodies: their moral substance is so tenuous that everyone can see through it without any difficulty: and they arouse much attention and controversy at every visitation. These people do not find much scope for their ingenuity in this country, for the vast majority of Indians here have no time for the shallow noisy variety of politics, which forms the raison

d'etre of their existence. The Hindus in America are practical and poor, battling with adverse circumstances, and wish to serve their country through solid achievement and silent resolve rather than tall talk and empty bluff. So the meddlesome spy finds himself blinded by the light which permeates every nook and corner of Hindu society here, for, like the mole and the bat, he can work only in darkness. He finds his occupation gone in such a healthy and transparent atmosphere of steady work and sincere aspiration as prevails among the Hindus of America. Our people here realise that it is the foolish patriot who brings grist to the detective's mill and that the best antidote to the poison of espionage consists in the maintenance of a clean and bright social atmosphere in which these pests are choked and killed as surely as germs are destroyed by sunshine. And yet no Hindu group in any part of the world can be altogether free from occasional visits of these amiable enthusiasts for Indian freedom, for they always pose as the most fervent disciples of the most advanced schools of politics. People say that one of them, who recently visited this country, gave himself out as a sannyasi, but these persons can never conceal their real identity from experienced eyes, any more than a decaying corpse can fail to reveal its presence in a house in the sense of smell of the inmates. Young men here are frank and outspoken, and the spies are checkmated by this very feature in their character. There is nothing left for them to discover. We do not try to outwit them here: we bewilder them by the self-evident sincerity of our utterances. If every spy should communicate to the India office the purport of what he has heard from Hindus living here, the Government would find itself in possession of a fine set of homilies, on the value of unity, the lessons to be learned from Japan, the importance of Industrial progress, the greatness of the

American people, the blessings of democracy, the honourableness of manual labour, the meanness of Theodore Roosevelt and the necessity of education, liberal and technical, for the uplifting of the people of India. These comparatively unsensational topics would form the subject matter of the conversation of our students and workmen as reported by a faithful and intelligent spy. For the rest, the Hindus here are too much engrossed in the struggle for life to have much time for real patriotic work. It is all aspiration and expectation. Students who work four or five hours every day as house-assistants or labourers and attend the university lectures for 8 hours or more can have no surplus of energy for other activities. Education and character building are their chief aims, and that is quite right and proper. We can wait for the fruition of their ideas and ideals till they find themselves their own masters and obtain suitable spheres of work in the industrial or educational life of their country.

So much for spies, of whom I have spoken first, as Sanskrit poets begin to describe the person of goddess with the feet and work upwards. Following this rule of progression, we next take the Sikhs, whose skill as labourers is now as well-known to the Americans as their prowess in war was to the Afghans in other days. There are several thousands of these people scattered in the states of California, Oregon and Washington. They are steady, sober workers, except when some of them get drunk, as recently happened at a small town, from which they were expelled in consequence of their riotous conduct in public. They keep their turbans and their faith intact. They earn quite a large amount of money as farm-hands and leave as frugally as possible. They do not learn to speak good English, as they look upon themselves as temporary sojourners in this land of

Goshen, and their hearts yearn for the dear old village and the bright sunlight of the Indian skies. They are eagerly sought after by the American farmers and fruit growers on account of their regular habits of work, their temperance and simplicity. Foreign labour is much in demand in this part of the country, and the outcry against it is artificially manufactured by a few zealous American patriots working on the passions of the floating populations of idle loafers in San Francisco and other big towns. An American farmer, who owns many acres of fruit-bearing trees in California, thus explained the situation to me:- "You see it's like this. I at first gave the job to American workmen, as I preferred them to foreigners. So would you too. That's nature. But those fellows are all rotten. Sure. They would work for a week, and then one would come and say he hasn't got a shirt, another says he wants a new overall, and so they would get two or three dollars of their wages on Saturday. Then they spend it on drink, and some wouldn't turn up on Monday or go away on another job, and there's all that fruit, thousands and thousand of dollars, being spoiled and wasted. So I had to give the work to your people and the Japs and the Chinese, who cost less and work steady." An American farmer would often call a Sikh walking along the road to offer him employment. Then our temperance and the religious discipline of our social life bear good fruit in far-away lands, where our brethren come for a successful career, which is denied them in their own country.

It cannot be expected that the presence of the Sikhs here should give unmixed satisfaction to everybody. They see simple oriental peasants and cannot quickly adapt themselves to the ways and manners of a highly developed and complex social system, which makes enormous demands on the self-

restraint and the good sense of every individual. Thus it is said that the Sikhs are dirty, that they hold aloof from their American comrades, that they sometimes get into trouble and with the sanitary authorities for minor delinquencies. I am not in a position to judge how far these complaints are justified. Even if there is a measure of truth in them, that would only prove that the Sikh labourers are erring mortals and nothing more. No one should set up an unduly high standard to apply to their daily life. And it is very unseemly that our own people should give utterence to these superficial and uncharitable judgments, as I have heard them do. On the contrary, we must appreciate the courage and spirit of enterprise exhibited by these untutored villagers. They speedily develop a keen sense of patriotism, which manifests itself in deeds of kindly service to their fellow-countrymen here, in quickened interests in public affairs in the revival of religious consciousness, in preference for an independent career on their return to India, and in constant readiness to subscribe large sums of money for the corporate welfare. It is to be regretted that their ignorance exposes them to the wiles of many unscrupulous persons who trade on their credulity and simplicity. But this is perhaps inevitable in world like ours. The Sikh, therefore, gains both materially and morally by his sojourn here. He becomes a changed man. His economic and moral poverty disappears. He learns to respect himself. He no longer thinks that a risaldarship in the Indian army is the summit of earthly ambition for him. He sees that there are other Powers in the world besides Great Britain. Silently but surely, a great internal revolution occurs within him. He cannot be recognized for the same timid, shabby, and ignorant rustic that landed at San Francisco or Seattle in search of livelihood. This process of material and moral improvement is watched with keen anxiety and many misgivings by interested

parties. But it cannot be checked so long as the Sikhs emigrate to this country, as it is a natural and gradual growth due to the new surroundings in which the Sikhs find themselves. Will the antelope remain sickly and pale when once it has escaped to the forest? Will the lion crouch and whine outside the circus? No one can breath beneath the Stars and Stripes without being lifted in a higher level of thought and action. The great flag of the greatest democratic state in the world's history burns up all cowardice, servility, pessimism and indifference, as fire consumes the dross and leaves pure gold behind. This flag is a moral tonic, a religious intoxicant, more potent than a thousand sermons and revivalist meetings. It is a mighty messenger of hope and good-will converting the dregs of humanity into its ornaments and pathless deserts into smiling homesteads. All honour to the flag which stands for unity, liberty, tolerance, and individual progress and not for racial self-assertion and bitter memories of the past. Let those who are weary and faint-hearted, come to this ethical sanitarium, where eternal social sunshine prevails, and the wrecks of other climes are wrought into beautiful specimens of restored humanity. Mighty alchemist, wonderful magician of the modern age, lodestar of all and everybody whom the overburdened mother earth has rejected in less favoured lands, loving liberator of those who groan under tyranny, this flag beckons from afar to the old world's victims and outcasts, to its disinherited and persecuted sons and daughters, and says:- "Long as the stars shine in the sky and on my all embracing folds, all nations shall find peace and prosperity under my protection. Come unto me, ye that are sick and heavy-laden, and I will give you rest."

The benefits of a residence under this flag are reaped in a still larger measure by the third class of

people of whom I wish to speak-viz., the students. The Hindu students in America come from the middle class, which possess energy and brains, but little money. They are engaged in technical study and generally work for their living. The practice of supporting oneself by manual labour during one's academic career exercises a very healthy influence on character. It develops self-reliance and resourcefulness of mind. It saves one from many temptations. It induces a more cordial feeling of brotherliness and mutual sympathy. It diminishes improper pride and exclusiveness. It prepares one for a life of hard work and social usefulness. In some cases, poverty acts as a demoralising force and leads to quarrels and discreditable devices to get money. It also leads some youths to set up as palmist, and bogus-Yoga professors and thus encourages fraud and hypocrisy. But on the whole it acts as a stimulating and steadying agent, and also prevents the students from falling into the snares of indolence and vice. It keeps in check the immature excitability of raw youths, which some shortsighted patriots wish to exploit for the good of the country. It gives them time to develop into responsible and level-headed members of society before being drawn into the maelstrom of current social and political controversies, in which many a promising young man has been lost for want of the necessary ballast. It gives them an experience of the realities of life at an early age, and so makes them less liable to be carried away by outbursts of puerile enthusiasm which burns out like a fire of straw more quickly than it has been kindled. Thus the surroundings of these students confer on them solid advantages, which cannot be prized too highly. Education at the State Universities is very cheap and there is plenty of work for able-bodied persons. Many students earn their board and lodging by working from three to five hours a day as house-

assistants in wealthy families, as servants are scarce in this country, and only the richest people can afford to keep even a coloured domestic. I have seen ladies of the highest social position cooking their own meals and cleaning the house themselves. America is the land of opportunity for poor, industrious and intelligent students. No one who can lead a rough and simple life need return from this country without a university degree, even if his people cannot send him sufficient money. But a word of warning is necessary. There must be proper arrangements for the return voyage, and the student should have some one in India to fall back upon in case of serious illness or other emergency. The jobs that can be secured enable the young men to live from hand to mouth; they do not leave any broad margin for savings. Some of our students find themselves stranded here at the end of the university course, when they find that a degree from a Western University does not buy a $ 200-ticket to Bombay or Calcutta. A few resort to very dishonest practices to raise money, collect subscriptions under false pretences or become regular writers of begging-letters. Thus care should be taken that such unpleasant incidents are avoided in future, for mean and ungentlemanly conduct lowers us in the eyes of the American people and prepares the way for difficulties in time to come. A poor student who is assured of pecuniary aid for his return passage, need not hesitate to come here. But those who have nothing but energy and pluck to recommend them should stay at home, for these qualities can secure daily bread, but are not convertible into large sums of money. The habit of sponging on others, which is contracted by lazy and indigent students, breeds mutual distrust and embitters social life, for money is of the most powerful disruptive forces in our midst.

As to the intellectual achievement of our students, it can be said that they acquit themselves creditably in the examinations and gain the goodwill of their professors by their industry and ability. Very few cases of failure occur. The rich and idle class is not represented here. The standard of personal conduct and class-work among the students is, therefore, high and the prospect of improving their position in life spurs them on to diligence.

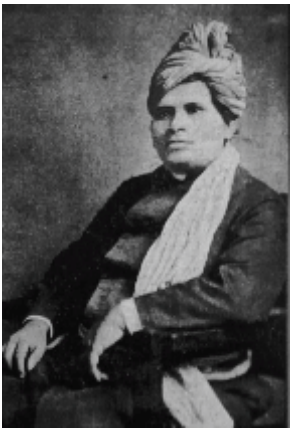
I now come to the last class of persons of whom I have to speak–the swamis. At the outset I may remark that there are swamis and swamis. All that glitters is not gold. A few swamis here are downright humbugs, who make religion a mask for money-making and worse things than money-making. They have been seduced by the glamour of this civilization in its worst aspects. They live an easy and comfortable life, free from the cares of the world and affect aristocratic ways in society. They are busy cheating credulous middle-aged women out of their dollars. There are some swamis of this type out here. They bring discredit on the Hindu people. But they carry on their predatory propaganda of spirituality without much noise, and do not achieve much success.

The swamis connected with the Vedanta Mission founded by Swami Vivekananda are almost all good and sincere men, who do much good to the American people. One or two of them may fall short of ideal and I have heard many complaints against one member of the group. But there are black sheep in every fold. Making due allowance for human frailty and the necessity of adaptation to Western methods and environments, I may say that the swamis present a very lofty type of life and deserve the success that they

have achieved. When Swami Vivekananda stood on the platform of the Chicago Parliament of Religions in 1893 and evoked an outburst of applause by addressing his audience as "Sisters and Brothers of America," he little dreamed that his work would be carried on after him by a devoted band of missionaries. The beneficial effects of his preaching are visible on every side. America is always on the alert for a lesson in religion from a Hindu. The cultured classes always imagine that every Hindu is a Yogi, or ought to be one. There is a keen and growing interest in Hindu thought. Many earnest inquirers wish to quench their thirst for the ideal at the fountain of Hindu philosophy. I had hardly entered the premises of the Metaphysical Club at Boston, when a lady asked me if I could practice mental healing. Lectures on Karma are delivered even by American preachers who understand our theories very imperfectly. Theosophy is well represented in this country, and there is regular Raja Yoga College at Point Loma in California under the direction of Mrs. Catherine Tingley. Many rich and educated ladies affect to be enamoured of the Hindu religion and burn incense before statues of Buddha placed in their drawing-rooms for purposes of decoration. Several American ladies have even adopted Hindu names and dedicated themselves to the Vedantic propaganda. Prominent among them is Sister Deva-mata a cultured and earnest lady, who has learned the Vedanta for two years in India and has now returned to this country to preach it as a holy sister. Her knowledge of our systems of thought is really creditable to her, and it gave me great pleasure to meet her and listen to her lecture on "Breathing exercises" and "The Vedanta as a universal religion." The work of the swamis has resulted in the general diffusion of Hindu ideas among a section of the upper classes, and has given the Hindus the thoroughly deserved reputation of

"a nation of philosophers." A Hindu's nationality is a passport to social intercourse in these classes, and the feeling of cordiality with which he is received deepens into one of homage and admiration if the personality of the individual is at all remarkable. A friend of mine has lectured on Indian politics and religion in the remote and inaccessible tracts of Arizona and Southern Mexico, as he was tramping on foot. And he was heard with the greatest interest and even respect everywhere. The Americans are intellectually very wide-awake and inquisitive. They want to know everything about everything. India exerts a peculiar fascination on them as a land of mystery and romance, the abode of snakes, palmists, yogis, mahatmas and elephants. All this curiosity about India is satisfied by the Vedantic Swamis, who have gathered small hands of devoted disciples about themselves in different towns. There are flourishing Vedanta Centers at Boston, New York, Washington, Pittsburg, San Francisco and Los Angeles. The society at San Francisco is worthy of special notice, as it possesses a temple of its own, "the only Hindu temple in Western world", as the managers take care to declare in their leaflets. The success of this society is due to the energy and character of Swami Trigunatita and Swami Prakashananda, both of whom are men of genuine spirituality and enthusiasm. The temple is a beautiful structure, built in Hindu style, which made me somewhat homesick when I saw it after more than 2 1/2 years' sojourn and travel in foreign lands, and thought that this was the only Hindu temple that I should be able to see from this time forward. Visions of Haridwar and Rishikesh floated before my tear-dimmed eyes, and transported me in imagination in those haunts of peace and meditation, which I had seen only to quit them for ever. I still pine for the sacred breath of their balmy air and the thought-inducing, care-allaying and

soul-uplifting atmosphere of calm solitude that pervades every corner of that holy region. And I am trying to find a similar spot in the West, where I may perfect the process of self-development, which can be brought to a fruitful issue only in a warm and equable climate, such as that which Nature has bestowed on our blessed India. On the gay boulevards of Paris, the bejewelled mistress of the world, and by the beetling crags of the Alps, the mimic Himalayas of Europe, on the sunny plains of lovely Italia and the snow-covered beach of Atlantic that hatches the shores of New England, I have always turned towards the dream of my love, that sacred tapovan and cradle of Hindu spirituality, where all Hindu aspirants, from Kapila to Swami Ram Tirtha, have gone to get wisdom and insight by communing with Nature and their own hearts– a veritable training-ground of the spiritual giants of India. But here in the West, it is all noise and snow and conventionality. The world is too much with us. Perhaps I shall find the long-looked-for haven of repose in Southern California, where a climate like that of India makes uninterrupted meditation possible, and enables the earnest inquirer to practise true sannyasa.



Swami Trigunatita

This personal digression may serve to enable the stay-at-home reader to gauge the depth of feeling which can be evoked in our hearts by some passing associations of home in our exile. What is a small Hindu temple? We have millions of them in India. Yes, dear reader, you have millions of them, you who bask

in the sunshine of the perpetual Indian spring and see the lotus bloom and hear the kokila sing all around you without bestowing a moment's thought on them. To you a lotus is but a lotus, but to us it is much more. Each of its petals represents to us the thousand little things which we have left behind and which we shall never see again unless the unexpected happens. So my praise of the Hindu temple at San Francisco should not appear exaggerated to you. The other day I remarked to an American lady, "I never realised India's worth till I left it for good." And then I spoke of the unique opportunities for the highest spiritual development afforded by the climate and the customs of the people, who do not think of hauling a spiritual aspirant before the magistrate as a vagrant and vagabond.

The rush of emotions called up by the sight of the temple naturally subsided in the Vedantic atmosphere which permeated its interior, for does not the Vedanta teach us to curb our emotions and feelings? The building is adorned with full-size portraits of Paramahansa Ramakrishna and Swami Vivekananda, executed by loving American disciples. The Swamis in charge deliver three lectures every Sunday, conduct Gita-classes, give yoga-lessons, and publish a well-written little magazine called the "Voice of Freedom." Some of their disciples learn Sanskrit and recite the Gita in the original. A few zealous Europeans have joined them as brahma-charins to devote themselves to the propaganda. Swami Trigunatita has obtained quite a good standing in local society, as he has been appointed Director of Indian Exhibits for the Panama Exhibition to be held at San Francisco in 1915. The Swamis have performed a remarkable feat of spiritual power in instituting a Shanti Ashrama, a retreat in the mountains of California, where some of their disciples

retire for meditation and spiritual progress for one month every year. We in India may not be struck with the significance of such a fact. But we do not know these restless noisy Americans, who are always hankering after some sensation. They have no inner life. They are as averse to meditation as to murder or mormonism. They must be drilled and disciplined to gain that mental equilibrium which even the noblest among them do not usually possess. As well tame a tiger or bind the wind as get an American to retire to the mountains for meditation ! He cannot understand that the hidden sources of all true life lie far away from the senate, the market-place, the theatre, the stock-exchange and the church. And the Shanti Asrama, founded by the swamis here, is an eloquent index of their efficient propaganda. Here at last the Americans derive some real benefit from the Hindus. I shall quote from an account of the institution from the pen of an American Vedantist:-

"Save for the tinkling of cowbells and the last low twittering of nestling birds, the spell of the evening silence was unbroken. The deeper hues of the western sky, above the purple shadows of the hills, announced the close of another day of peaceful meditation. Such hours of intimate communion with the Unseen were the happy portion of the thirty-five members of the Vedanta Society of San Francisco, who spent the month of June of the present year at the Shanti Ashrama of the Ramkrishna Mission of Calcutta, situated in the San Antone Valley in Santaclara county, California.

A veritable pilgrimage it is to this secluded 'Peace Retreat.' Distant some fifty miles from the nearest accessible rail-road station,... the Ashrama is ideally located for the purpose to which it is devoted.

In the quietude of this wilderness, the stressful life of the city is forgotten. In a spot hallowed as it has been by the presence of those who have renounced the fleeting shadows of a worldly

life one's spiritual perceptions are quickened and a deeper knowledge of life's meaning is evoked. Three classes daily on the meditation platform in the higher Yoga-practices, lessons from the Bhagavadgita with questions and answers at the table following the two meals of the day, a ladies' spiritual class, the different working parties of the gentlemen, and the Sanskrita classes were the events about which all the activities of the camp centered...Thus passed the days at the Shanti Ashrama...Early rising, simplicity in diet, self-control, concentration, and watchfulness over the senses were observed by the students as a means of attaining that higher self-consciousness, which austerities in a place of retirement tend to promote." (From the *Voice of Freedom,* August 1910.)

It is difficult to believe that these words have been written by an American ! The Shanti Ashrama, with its practical discipline of the daily life of these perplexed, shallow and sense-enslaved Americans according to the highest precepts of Hindu religious life, is the finest fruit of the Vedanta movement here. May it grow and prosper !

There are other facts which prove that the swamis take their work very seriously and that their pupils are not mere dilettanti in religious enquiry who take up new creeds as Parisian women adopt new fashions of dress every spring. A marriage has been celebrated in the Hindu temple, the bride and the bridegroom being both Americans. This regulation of social life by religion shows that the foundations of the new church are being laid with zeal and foresight. From being a mere philosophy, the Vedanta will thus be converted into a living religion for these people. Another significant event was the celebration of the birth-anniversary of Paramahansa Ramakrishna on March 20, when the audience fasted the whole day and remained in one posture for 15 hours during the service ! This achievement is a surer token of the

members' love and devotion than the amount of subscription collected by the society. And for the Americans, it is really an achievement. These people go to church every Sunday after stuffing themselves with bacon and eggs in the morning, so that all the avenues of spiritual experience may be completely closed when they listen to the sermon. It is a great tribute to the wisdom and moral power of the swamis that they have been able to teach even a few of these overfed self-complacent Americans the value of restraint and self-mortification as practised by earnest Hindus of all denominations. It is nothing short of miracle to succeed in persuading an American audience to fast and sit still for 15 hours at a stretch !

I quote a few sentences from an account of the celebration contributed to the pages of the "Voice of Freedom" by Mr. Henry Fay Page, an American member of the Vedanta Society:-

"On no other occasion of a public nature does devotion express itself so fervently as in the celebration of a spiritual hero, and it was in this spirit of reverent remembrance that the members and friends of the San Francisco Vedanta Society observed the birthday anniversary of Sri Rama Krishna Paramhansa, at the Hindu temple San Francisco, California, on the 20th of March, 1910.

Amid the fragrance of flowers and incense, a twenty four hours' continuous service, beginning at six o'clock on Sunday morning, was conducted by the teacher of the local society, Swami Trigunatita, assisted by Swami Prakashananda, who delivered the morning and afternoon lectures… At the midnight hour, with all the impressiveness that thrills the heart throughout India, the Hindu form of worshipping the Supreme Lord and His manifestations took place… Thus, devotedly and fittingly was the memory, nay, the living presence of Sree Rama Krishna, honoured by those who have caught somewhat of the spirit of his disciples...To Western hearts, long yearning for that message

which alone could assuage their thirst for Truth, came the childlike yet triumphant song of Rama Krishna, "O Mother Divine! I want no honor from men, I want no pleasure of the flesh....Mother, I am without bhakti, without yoga. I am poor and friendless. I want no one's praises; only let my mind always dwell in the lotus of thy feet."

(H.F PAGE.)

Thus do the swamis slowly and silently work for the spiritual progress of these people. They are revered for their holy lives, and their pupils are really devoted to them. An American lady, speaking of Swami Paramananda, said to me - "He is a beautiful personality. I can never tell how much he has done for me."

Swami Paramananda

To guard against possible misunderstandings, I may state that I am not a Vedantin at all. I believe that metaphysics is as stupid and false as superstition. But I admire persons of all creeds who work for introducing the discipline of idealism into human life, to whatever church they may belong. I am also interested in the success of these Vedantic missionaries as representatives of that spirit of enterprise and self-denial which is transforming New India. Their work is part of the great renaissance which is breathing new life into Hindu society.

Buddhism is not well represented in America. This is a great loss both to the East and the West. Many admirers of the Anagarika Dharmapala are found in different parts of the country. But there is no permanent propaganda.

In this part of the country, there are many persons who lovingly cherish the memory of Swami Ram Tirtha, and tell how he lived like a true ascetic and won the hearts of the rude villagers in the mountain valleys of California, how he used to throw into the sea the laudatory comments on his lectures that appeared in the local press, how he insisted on charging no admission fee and said to a well-to-do friend who complained that the expenses of holding the meetings could not be met on that plan, "Surely you can pay the expenses of holding the meetings." He was the greatest Hindu who ever came to America, a real saint and sage, whose life mirrored the highest principles of Hindu spirituality as his soul reflected the love of the "Universal Spirit" whom he tried to realise.

It would require a long article to tell of the good work done here by the late Mr. P.C. Mazumdar, and other Hindu preachers. Suffice it to say that all genuinely spiritual characters are appreciated by the Americans and help in elevating these people to a higher plane of thought and action.

Some critics may ask why these Swamis go out to work in America, when there is so much scope for them in India. The same reproach is levelled at the heads of Christian missionaries, who leave the benighted and demoralized population of their own large cities and try to convert the heathen in China and India. Such objections betray a very imperfect

knowledge of the workings of the moral forces in man. The wind bloweth where it listeth, and no one can say where it cometh and whither it goeth. One man is lifted out of himself by an ideal which leaves his neighbour quite cold and unsympathetic. Let every one dream his dream and make it true. I need not impose my dream on all. Moral energy takes myriad forms in its manifestation. All of us have not the same gifts and the same mission. You may as well find fault with the rose for not being a violet and quarrel with the cuckoo because she is not nightingale. Art, literature, science, politics, war, exploitation, religion- each one of these appeals to some one, and he begins to love it with his whole heart and soul. Let us not be narrow and one-sided in our judgments. Let each man choose his sphere of work for the service of idealism, as a woman chooses her husband, and let him be faithful to his vow. Again, we must remember that when a national revival rouses the dormant energies of a people, they attempt all enterprises and strive to reach many goals. The pent-up energy seeks new fields for its exercise. Heroism counts its martyrs and votaries in all branches of human endeavour. The life-giving elixir rejuvenates the whole body politic. The spirit that led Columbus to America took Luther to the Diet of Worms, and the impulse that drove Bruno to the stake conducted St. Xavier to Malabar. Galileo, Erasmus, Pizarro, Magellan, Luther, Zwingli, Knox, Loyola, Caxton, Shakespeare, Bacon and Calvin, all the men of the Renaissance in Europe derived their power from one and the same source. Even so, we are all impelled by the same spirit, all of us who believe that life is meant for achievement and not for enjoyment. That is the common creed of our Keshab and Dayananda, Mahendralal Sirkar and Anandibai Joshi, Bankim and Rabindra, Arabinda Ghose and Tilak, J. C. Bose, Sayaji Rao Gaekwar and Vivekananda, Munshi Ram,

Lajpatrai and Parmananda - all heroes of New India, who have distinguished themselves in art of science or politics or religion. So let everyone appreciate whatever achieved by others instead of carping at them for not following his particular methods and ideals. If we bear this in mind, we shall see that all Hindus who have laboured to accomplish tangible results for the good of the people are worthy of praise. It is in the same spirit that we should judge those self-sacrificing swamis who are "making Hinduism aggressive," because they enrich that dream and are sincerely devoted to it.

Further, we should consider that India should also give something to other nations instead of always begging from them. Our students stand at the doors of Germany, England, Japan and America as humble suppliants for Industrial education. What do we offer to these countries in return? Have we no self-respect? Or are we intellectual paupers who have nothing with which to repay the debt? It behoves us to cease from appearing in the world's fair of art and science only as mendicants. We should also exhibit our goods, in exchange for which we demand the valuable articles discovered and perfected by other nations. The gain in self-respect more than counter-balances the loss to India of the direct services of a few workers, who should in all probability have been hampered and hindered in their activities at home. Modern India is a pupil and beggar in all sciences and arts-from soap-making to biology. But she can offer to the world two things which are sufficient to pay for everything that she receives–her systems of philosophy and her ideal of a religious life. Modern India is fallen and helpless, but she produces a few individuals in each generation who are really salt of the earth, if they but knew it. Hindu society as a whole is extremely corrupt and

demoralised and cannot be put on a footing of equality even with backward Western countries like Portugal, Spain, Bulgaria or Italy. But out of its bosom, like lightening from the dark clouds, there arise from time to time a few men, who are the peers of Emerson and Tolstoy, and who would exercise enormous influence on humanity, if they came out into the wide world. So the dead systems of ancient philosophy and the living specimens of ideal humanity are the two great gifts that India offers to other nations. What more can the world desire? Wisdom and virtue in exchange for the secrets of manufacture and mechanical science–it is too generous an offer ! From this point of view, too, the work of the swamis is necessary and useful. Let India also contribute her quota to the intellectual wealth of the world instead of selfishly trying only to get as much of it as possible without giving anything as her share.

In conclusion, I should put on record my conviction that Hindu society still contains elements of vitality, but they must be found out. The spirit of self-help and the creative energy displayed by the Hindu labourers, students and swamis in America cannot belong to a dead nation. India is not dead, but living. That is the cry that instinctively rises to the lips of traveller who sees the Hindus at work in America. Theirs is that spirit of the old Aryans who colonised the country, and developed schools of learning and philosophy. All that life is being lived over again here, the Sikhs representing the sturdy Aryan settlers, the students living the life of the brahmacharin, and the swamis founding ashramas like those of Agastya and Vashishtha to convert the "barbarians." The change that the average peasant undergoes during his sojourn here shows that, deep down in his heart, there is hidden the fire of social feeling and enthusiasm, which alone can consume and destroy the ills from which we

are suffering. Thus my loving heart sends to all my countrymen a message of optimism. They say there is a silver lining to every cloud. At present, the people who live in India see only the dark thunder laden ominous clouds and the sun seems blotted out for ever. But I have seen the silver lining which is invisible to them. I have found it in Europe and America, but mostly in the latter country, for here I have discovered character and perseverance, self-denial and hard toil. Here I have seen that our countrymen can develop the noblest virtues and achieve the most solid results even under unfavourable circumstances. Here there is little talk but much work, little speculation about the future but much actual achievement in the present. These are the qualities that go to nation-building, not fantastic religious or political theories or eloquent speeches and articles.

India is not dead but living. Much is being done abroad which is not known at home. Let all work sincerely and silently, in the hope that time, which ripens the grain and brings the spring again after winter, which evolves the animal from the stone and the man from the animal, which leads the savages of central Europe to the primacy of the world in art and science and bestows on the erewhile slaves of Rome the empire of the globe, time, the mighty architect, the healer of all wounds and the avenger of all wrongs, will lead our efforts to final success after our ashes are mingled with the eternal waters of the holy Ganga.

HAR DAYAL.

BERKELEY, (Cal.), U.S.A.
April 28, 1911.

Article No.2

"Indian Philosophy and Art in the West"

by Prof. Har Dayal

(Published in 'The Modern Review', April 1912)

INDIAN PHILOSOPHY AND ART IN THE WEST

INDIA is looking outwards, eastward and westward. She is trying to think in terms of foreign travels. She is yearning to learn from all countries in order to set her own old house in order. She casts her eye on the whole globe and finds something to entice her everywhere. She discovers good wages in Argentina and British Columbia: she scents cheap technical education in Japan: she is attracted by the pearl-business in Paris: she sees rank and wealth waiting for her at the Inns of Court and the Civil Service examinations in London; she has miniature exhibitions of her art-ware and curios almost everywhere, at Naples, Gibraltar, Algeria and other places where the idle rich do most congregate. Wherever you go, you are sure to find India in evidence. That is a good omen, a happy augury of better things to come. Let our young men go abroad in groups, companies and battalions, by shiploads and caravans, in cargo-boats and cattle ships, in any way they can, if only they go. Let them run away from home and wire for money from Aden or Singapore, India must breathe the free, fresh air of the sea before she can recover her health and strength. The ocean calls her. Sea-sickness is the best national tonic. The wanderlust must seize our boys and girls, and then the new era will dawn: then the new era shall dawn.

But a serious question presents itself to us at the outset. How can we best gain the esteem and good will of the intelligent and influential sections of the community in any foreign country? We know that at present we are all helots (or nearly all of us), and that as a nation we have no social standing anywhere. People may pity us, but they can't respect us. Misfortune by itself is no passport to sympathy. Merit wins respect, not mere suffering. Now India is for the present simply hors de combat–she does not count at all. She is supposed to be pensioned off from history for the time being. She does not figure in politics and no one cares for her. She may as well not exist at all. She is just a big zero and nothing more. Under these circumstances, how can we show the world that we are not savages or idiots? How can we claim social recognition and esteem on account of our common kinship with the Aryan races? You know that after all the Europeans and the Hindus are descended from the same dear old Aryan ancestors. Only our forefathers chose India, which had rather a hot climate, while the other wanderers happened to pitch their tents in colder countries. Hence this cursed pigment, that erects a barrier between the Hindus and other civilised races everywhere. Well, that can't be helped, for if the Ethiopian cannot change his skin, still less can the Hindu do so. But we would like to re-assert our position as fellow-members of the Aryan family in practical life, and not merely in treatises on philology and comparative religion. That is the problem. The cultivated classes in America, France and Germany must be taught to sympathise with India and to appreciate her history and achievements. It is only through our historical traditions that we can call ourselves "civilised." India can be classed among civilised nations only by the luminous reflection cast on her present by her past, as the moon shines by the

borrowed light of the sun. So we must try to find some way of bringing home to the consciousness of the upper classes of Europe and America the easily-forgotten truth that we are after all their kinsmen, though we may have wasted our substance in riotous living in recent times and may no longer be worthy to be called their brethren. But blood is thicker than water, and an Aryan race cannot be ranked with the descendants of Ham, however close the two may have come to being "bedfellows in misery." The great heritage of the Caucasian intellect is ours, and we have also contributed to it.

Here I touch upon the only means that we can employ in order to secure for the Hindus adequate recognition as a civilised race. We must bring out all that is best and brightest in our history. We must not hide our light under a bushel now. We must on the contrary advertise our intellectual belongings everywhere, for a busy world cannot find out a man or a nation that is too timid or too modest to tell it the truth. Modesty is a great virtue for the individual; but national humility does not befit India at this crisis. So we must furbish anew all the old pots and pans, and send them to the great centres of Paris, Berlin, Heiderlberg, Rome, Boston, New York, and Washington. There we have good connoisseurs, who can judge of the merits of different performances. India must make ready to present to the world whatever is valuable in her past work, for all backward nations are on their trial, and time is passing.

Now of all the treasures of Hindu history, one of the most precious is our philosophy. Grammar too is among our masterpieces, but the West has no use for taddhita suffixes and bahuvrihi compounds. The

genius of Panini and Katyayana cannot, therefore, be made a marketable commodity now. Ancient India was also great in the sciences in Algebra and Geometry, in Astronomy and Medicine, but the modern world can have only an antiquarian interest in the Sulva Sutras and the Surya Siddhanta, for those old achievements have long since been surpassed in the West. No one will learn Astronomy from Aryabhatta or Medicine from Charaka, though a few hints from them may be gratefully accepted. Literature is another of our trump cards, and we can play it even now, for Kalidasa can never grow obsolete, so long as there are young men and lovely maidens in the world. And Valmiki too will remain a great name, (only the poem should be pruned a little in order to be put in shape). I doubt if other poets and dramatists can be appreciated here. Jayadeva will probably find admirers, as he sings of the deathless passion of love, and Bhavabhuti too may gain an audience for the Uttara-Rama-charita. But the great difficulty with literature is that it loses more than half its beauty in the process of translation, and only a genius can translate poetry as Fitzgerald translated Khayyam. And even then Fitzgerald is to Omar much “as moonlight is to sunlight and as water unto wine." Nevertheless good versions of Sanskrit epic and lyric poetry can win popularity in the West. My esteemed friend Dr. A. W. Ryder, Professor of Sanskrit in the University of California, has the gift of translating Sanskrit poetry into beautiful English verse, and he is an ardent admirer of Kalidasa and other dramatists. He is engaged in writing a large volume on Kalidasa, and has already translated the Meghadutam, Sakuntala, and Mrichhakatika into English. His verses can catch the popular ear, as he is not pedantic, and tries to interpret the poet rather than to give a mere paraphrase of the original. I am sure he will do a great deal to popularise Kalidasa in the English-speaking

world. I shall on some other occasion present the readers with specimens of his poetry. In the meantime, I only wish "more power to his elbow," as the phrase goes.

Further, it is only Europeans who can interpret Sanskrit literature to the Western world through metrical translations. No Hindu can hope to achieve even the slightest success in this line. The poor performances of Mr. R. C. Dutt and others show that this part of the work must be left to gifted European scholars. The vina of language, touched with alien fingers, gives only a few jarring notes.

I am one of those who believe that philosophy and art are our best instruments in this enterprise. Hindu philosophy is the great friend-foe of India. It is our pride and our curse. It is the most superb achievement of the Hindu intellect and the most disastrous force in Hindu history. We have not much use for it at home just now. We have too much of Brahman and *mukti* for the moment in India. We want our young men to learn economics, science, and sociology, and not to unravel the mysteries of Purusha and Prakriti; Samprajnata and Asamprajnata Samadhi. Purusha and Prakriti can go on very well without our help just at present. Our scanty intellectual resources should be devoted entirely to practical pursuits and not to metaphysical speculation. But with Europe and America, the case is different. These vigorous races, in the heyday of their career, possess a superabundance of energy, which seeks outlets in all directions. Their intellectual life is, therefore, extremely rich and varied. They can spare some of their ablest men for such out-of-the-way pursuits as the study of Assyriology and Egyptology and the investigation of the history of fossils and dialects. They

are now in a condition similar to that of India 500 years before Christ. They can develope all the arts and sciences without injuring their social life in any way, for they have more vitality than they can consume in ordinary activities. Hence they start to discover the North Pole and recklessly sacrifice their lives for aviation. They welcome every contribution to their intellectual wealth, from whatever quarter it may come. India can, therefore, lay Europe under a debt of gratitude by introducing her philosophy as a subject of study at Western universities. All European scholars know that India is rich in metaphysics. Prof. Deussen of Kiel learned Sanskrit in order to study Hindu philosophy, and he is now the ablest expositor of the Vedanta in Europe. He has translated Shankara's commentary into German. Prof. Garbe of Tubingen is equally enamoured of the Sankhya, and his treatise on the Sankhya ranks as a standard work. He is also the translator of Aniruddha's Bhashya on the Sankhya. Prof. J. H. Woods of Harvard took the trouble of going to India for the study of philosophy, and he now lectures on Hindu philosophy at that greatest of all American universities. Thus we find that there is a disposition in Western academic circles to recognise our philosophy as a regular subject of tuition like Greek or German philosophy. Prof. Rhys Davids, the noted Pali scholar, has declared that the Dialogues of Buddha will one day rank with the Dialogues of Plato as masterpieces of philosophical literature. Harvard has indeed done India an inestimable service by including Hindu philosophy in curriculum, and arranging for advanced courses of lectures on the various systems. I was quite agreeably surprised to find Prof. Woods helping a few American students to decipher Patanjali's Yoga-sutras in the original Sanskrit. The example set by Harvard will have far-reaching results, as what Harvard does today, other American

universities will do tomorrow. Harvard is the premier university in this country. It is not very reasonable to study Sanskrit only for the sake of comparative philology and archaeological research. Up to this time, Sanskrit has been valued in the West, not for its literature or its philosophy, but for the resemblance of its grammatical forms to Greek words and the wealth of information about early customs and beliefs that can be gleaned from the Brahmanas and the Vedas. This way of looking at Sanskrit did not serve any useful purpose for us, as it tended to put Sanskrit on a level with Zend, Etruscan, or any other old and interesting language, which was to be cultivated merely because the people who spoke it happened to possess the great virtue of being "primitive." But the introduction of Hindu philosophy at Western universities alters the situation, for our philosophy deservedly ranks very high in the estimation of thinkers. If the Rigveda is read, a scholar will rise with the impression that the Hindus were a simple pastoral and agricultural people, fond of war and offspring. And that line of study does not lead further. But when our classical literature and our philosophical treatises are studied, people know that there were intellectual giants in India in those days. Our philosophy takes the Western mind captive on account of its variety, its boldness, its thoroughness and its clearness. Everyone knows that Prof. Max Muller became an admirer of the Vedanta only through reading the Vedanta texts for purely literary purposes. It is impossible that the wonderful range of Hindu speculation, beginning with the Charvakas and the Madhyamikas and ending with the Shankaras, should not excite the admiration of all students of philosophy , whatever their personal views may be. I myself do not subscribe to any system of Hindu philosophy, but I see that those old thinkers perhaps exhausted the possibilities of human thought in the field of pure

metaphysics. I know a professor of Sanskrit who calls the Hindus "specialists in philosophy." Thus our philosophy can supply a connecting link between the educated classes in India and Europe.

The work of presenting our philosophy to the West can best be done at the Universities; for the common people as a rule have not much time for philosophy. It is only the superior minds that go in search of Reality. To the majority of mankind the world of the senses is the alpha and omega of life, as Madhavacharya sadly complained long ago. The Universities keep philosophy alive, and philosophy keeps the nation living, for philosophy, *rightly studied by the few who are fit for it*, is the mother of idealism in ethics. But we must remember that our old methods of treating Hindu philosophy must undergo a thorough revision, if we wish to introduce it at the universities here. On this all-important subject I have to submit the following observations:

First, Hindu philosophy must not be offered in connection with any religious sect or cult. It must be altogether dissociated from religion of every type and variety, for the universities are not concerned with religion at all. They may welcome pure philosophy, but have no love for any Eastern religion. In fact they are absolutely neutral in religion. If religion and philosophy are mixed up, it is philosophy that suffers, not religion, for religion has nothing to lose, while philosophy loses its very life-breath, its independence and rationality. However valuable religion may be from a certain standpoint, it must be divorced from philosophy.

Hence we must take care not to interpret Hindu philosophy after the manner of Shankara and

Ramanuja. We should rather take the earlier philosophers like Kapila, Buddha and Brihaspati (?) for our models. Shankara's great Bhashya is a theological treatise as well as a philosophical dissertation. Now the West is not interested in our old quarrels about Sruti and Smriti. It does not care whether certain texts of the Vedas and the Upanishads can be tortured to support 'Advaita, Dvaita or Sankhya. It does not base philosophy on ancient dilapidated Sanskrit verses of doubtful authenticity and questionable import. It is for this reason that I am always afraid of asking any foreigner to read what is supposed to be the masterpiece of Hindu philosophical literature– Shankara's Shariraka Bhashya. That famous book is full of the highest wisdom and the most disgusting nonsense. No European can read all the interminable discussions on the texts of the Upanishads without learning to despise our philosophy and our philosophers. And such important and interesting inquiries as those relating to the eligibility of the Devas and the Shudras for the study of Brahma-vidya would evoke unqualified derision in any philosophical circle. Hence we must not wash all this dirty and very old linen in public here. We must take the wheat and leave the chaff. We should re-edit and re-arrange the abundant material that we possess. At present it is not in a fit condition to be exhibited out here.

Secondly, the distinction between orthodox and heterodox systems, that was established by cunning priests, must not be exported beyond the confines of India. The West does not ask if the Charvakas or the Jainas accept the authority of the Vedas: it only wants to know if they could reason. Our old formula of the sanctity of Sruti has no meaning for the Western world.

Hence we should study all systems and interpret them rationally. The absurd scheme of classing six systems as orthodox and the three great systems of the Charvakas, the Jainas and the Buddhas as heretical is a remnant of the age of priestly fanaticism. It has no place in our time. Even Prof. Max Muller was misled in his treatment of our philosophy by this ridiculous and artificial enumeration. Dr. Stuart, of Stanford University, asked me why Max Muller discussed only six systems while I told him that there were nine and more. I had to explain that the six systems were needlessly kept distinct from the others as "orthodox"--an idea which amused him very much, Hence we must not bring on the theological rubbish with us when we come here.

Thirdly, we must not study Hindu philosophy in the partisan spirit that prevails at Benares and Naddea. The universities here do not require Naiyayikas, Vedantins or Yogis. They can appreciate critical and well-informed students of philosophy. The war-cries of the different schools have no interest for them. Of course, a scholar will have his preferences but no one should make a kind of sect out of a system of philosophy. The Hindu practice of attaching oneself to one system and “professing" it, is altogether alien to Western modes of thought. Our earnestness about philosophy has degenerated into fanaticism. This spirit must be got rid of before a person can expound Hindu philosophy to the West.

Fourthly, philosophy must be separated from all mysticism and practical work. For instance, the universities do not expect or desire a professor of philosophy to help the students in realising Brahman all at once, or practicing pranayama, asana, dharana and other yoga-exercises, or preparing for a life of

renunciation and asceticism. We have to present only the intellectual aspects of our philosophy, and must not introduce breathing-lessons in connection with lectures on Patanjali. Philosophy will get a bad name, if it is regarded as the hand-made of yoga. I believe that the less we talk of yoga and its funny injunction the better it will be for us both in India and elsewhere.

Fifthly, some knowledge of Western philosophy must also be acquired in order to interpret our philosophy in terms of European thought. Students are easily led from the known to the unknown, from that which is familiar to that which is remote. Hence it is almost impossible to make a course of lectures on Hindu philosophy interesting and instructive without referring to European philosophers for points of contrast and comparison. European thinkers appreciate Hindu philosophy more keenly when this method is followed in exposition. Our terms are so strange to them that they are at first puzzled as to their meaning. Besides, some of our theories, which may at first sight appear fantastic, assume quite a respectable appearance when they can be affiliated to well known Western doctrines. For example, an effort can be made to establish some relation between Panini's Theory of Words and Plato's Theory of Ideas. I may add that the association of Panini's name with the theory of words discussed in Shankarabhashya, Sarva darshana-sangraha and other treatises is entirely my own device for giving a name to this remarkable and profound theory. Now if we can compare Plato and Panini, we really provide Panini with a good introductory letter for Western scholars. Plato is already their teacher, and any one who may be said to have something in common with him will be received with delight. In the same way, points of contact can be discovered between neo-Platonism and the Sankhya, Fichte and

Yoga, etc. etc. It is a fascinating and fruitful line of inquiry.

I believe that Western universities will soon learn to value Hindu philosophy, if this plan is carried out. A good text-book is also needed. I hope it will be forthcoming in the near future. Philosophy is our ladder to social recognition in the assembly of nations as members of the Aryan family.

The second string to our bow is Art. All cultured people in Europe and America love art or have to say that they love it. A taste for art is a fashionable accomplishment, like an automobile or a summer villa. Ladies who know nothing of art must go into raptures over old pictures and ugly busts, for they belong to the cultured classes and are expected to appreciate art. Well, something is better than nothing. As they say, assume a virtue if you have it not. Such homage to art will pave the way for real worship. But oriental art is not known in the West as it ought to be. America has taken steps to enrich its museums with specimens of Japanese art. The Boston Museum possesses such a fine collection of Japanese art that it has been called "the Oriental Louvre." Mr. Okakura Kakuzo, the famous author of "Ideals of the East," has been engaged to interpret Japanese art and bring further contributions from his country. It would be a great advantage for us, if something like this could be done for India. Lecturers on Indian Art would be cordially welcomed in American society. But they must know their subject thoroughly. They must not be mere dabblers in art. They must also be able to treat the question of art-development in India historically.

Scholars possessing competent knowledge of the history of Indian Art can do much good to our country by coming here as lecturers and expositors. They cannot expect to make money by this work, but lovers of art need not be told that money is the last thing in the world worth troubling about.

In conclusion, I would ask young India to look "outward." The whole world is open to you. You can make careers for yourselves everywhere, if you are worthy. Youth should yearn for experience and adventure. Come out of your Indian holes or homes. See the world and its ways. Know the great nations and make yourselves known to them. Then all our hopes will be realised–not before, not before.

HAR DAYAL.

Article No. 3

"The Wealth of the Nation"

by Prof. Har Dayal

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THE WEALTH OF THE NATION

"From those to whom much is given, much is also expected."

ADAM Smith wrote a famous book on "the wealth of nations," in which he expounded the principles of a so-called science of political economy. But silver and gold do not form the chief wealth of nations, nor indeed corn and cattle. We shall discuss in what the true wealth of nations and humanity really consists, and how it should be employed for the destruction of evil.

The enduring wealth of the world consists in the intellect and the character of its men and women. This moral and mental capital leads to all happiness. Its proper investment should be the chief care of all noble souls. Its fruitful use determines the future of the race. Its waste or misuse brings terrible penalties with it. It is the source of our food, our clothing, our medicine, our pleasures, our power over nature, our beautiful social institutions, our imposing fabric of civilisation, our glories of the past, our efforts in the present and our dreams of the future. Material wealth which supplies the economic needs of society, springs from the conservation and development of this inner horn of plenty. Savage races starve in the midst of vast natural resources in Africa because they are morally and mentally dwarfed, while civilised men live in ease and comfort on the bleak moors of Scotland and in the desolate regions of Canada because they possess the secret of moral and intellectual development to some extent. In proportion as we learn to make a right use of intellect and character, we shall be free from poverty,

ignorance, and disease. The subjective masters the objective: the unseen is stronger than the seen: and man's mind and conscience minister to his body even more effectively than the latter supports the former by furnishing their material basis. Man is really one entity, but we are only analysing the different aspects and constituents of his nature in order to understand him better. Hence the true wealth of a nation, which is the source and fountain of all other forms of wealth, including grain and cotton, consists in the Intellect and the Character of the citizens. We propose to discuss how India husbands and employs her riches in this age, how she uses the intellect and the moral power of her children for the general welfare, how she discharges the tremendous responsibilities that the possession of this supreme variety of wealth brings in its train.

India is no pauper in respect of this kind of wealth. Far from it. Her children cannot say that they have no mental gifts or moral enthusiasm. They cannot plead that only one talent has been given them. They cannot shield themselves from censure by declaring themselves bankrupts. Such a fraudulent practice will not be permitted by the just tribunal of history. The people of India have an abundance of mental and moral power. They are in this respect on a par with the noblest, Caucasian races. I weigh my words carefully when I make this assertion. Let them not imagine that the "white" races enjoy some innate superiority in character or intellect over them. The Hindus belong to the Aryan division of the human family and inherit its earnestness, inventiveness and social genius. Modern India has produced many distinguished metaphysicians, orators, novelists, journalists, scientists, and mathematicians, and could achieve still greater triumphs in this field, if her millions were

educated in any sense of the word. India's active intellect belongs at present to the middle and upper classes, while the vast energy of her people lies undeveloped. Even under these unfavourable circumstances, the analytical power and the subtle keenness of the best Hindu minds cannot be matched except in France or Germany, while India's lyric poetry, medieval and modern, remains almost unsurpassed in beauty and tenderness. The people of India do not know what they possess, because they do not think of these questions. India, even as she is today, can boast of a large fund of mental capacity, on which she can draw for her needs.

As regards moral power, it is not much in evidence, as far as a superficial observer can judge. But a more careful survey reveals hidden springs of moral force, which have not even been tapped. India is sadly deficient in moral strength, but, as we shall see by and by, her small stock is all wasted and misused by persons wanting in judgment and foresight. The world can never have too much of character, and India has in fact too little of it. But that little should be spent for worthy objects. We are more foolish than selfish, more demented than depraved.

Now, how does India use her intellect, that rare force which builds up the social organism, wrests nature's secrets from her niggardly grasp, and lends beauty and dignity to life? India employs her intellect chiefly for three purposes:- (i) Prostitution, (ii) Philosophy, (iii) Amusement,

(i) Modern India produces a very large number of intellectual prostitutes, men who use this sacred gift for personal purposes, and earn wealth by offering their talents for filthy lucre. The old pundits of India are free

from this taint to some extent, as money-making is not the only pursuit for which the pupil is trained at Benares or Nuddea. But an alarmingly large class of intellectual hirelings is growing up in our midst, and it lives on the misery and ruin of the people. Thus India's intellect kills her instead of being a source of joy and strength to her. It is a sad and pitiful truth that intellect has almost always sold itself for money in all countries of the world. But this abuse of a precious personal gift is as reprehensible as a similar traffic by a woman in her beauty, and deserves to be described in the same terms. Intellect should be employed for the social welfare, for it is such a powerful and irresistible weapon that its use for selfish ends dissolves a society into warring atoms and undoes the work of centuries of social evolution. Let the man of intellect beware how he acts, for his life can be a great blessing or an unmitigated curse for the world. Modern India is money-mad, and even intellect has been bitten. Instead of dedicating themselves to the furtherance of truth and justice, many able men constitute themselves the militia of falsehood and deceit. Capital is a helpless monster without these paid servants. Thus India's men of intellect are busy begging crusts of bread from the rich and the proud, while the poor and the humble are being ground to the dust. “The hungry sheep look up, and are not fed." If a man turns his intellect against his fellow creatures, the curse of Judas falls on him: “Better would it have been for him if he had never been born."

(ii) In India, wisdom is nearly allied to folly, and what portion of mental energy remains after this universal money-hunt is eaten up by barren metaphysics. Metaphysics has been the curse of India. It has blighted her history and compassed her ruin. It has converted her great men into miserable quibblers, and led them into useless channels of inquiry and

effort. It has been the dangerous will-o-the wisp of Indian intellect during many centuries. It has elevated sophistry to the rank of an art, and substituted vain fancies for knowledge. It has condemned India's intellect to run in the same old groove for hundreds of years. It has blinded her seers and led them to mistake phantoms for realities. It has given us darkness for light and queer word-puzzles for solutions of great problems. It has wasted more intellectual energy than can be computed in words. What noble lives it has ruined ! What mighty minds it has held in ignoble thraldom ! Like a traitor in the camp, it has appeared the closest ally of truth, while it has been her worst enemy. Wearing the mask of wisdom, it has concealed its brutish ugliness. Arrogant pretentious, verbose and purblind, it has taken its cackling for an oracle and its fantastic word-towers for solid piles of thought-masonry. India has paid dearly for her attachment to this treacherous siren. In vain did Buddha warn the Hindus against shallow metaphysical theories. Buddha's wise words were forgotten, and the great principles that he preached were derided. As the bird is drawn into the mouth of the snake, Hindu intellect felt an irresistible attraction towards metaphysics. It is an intellectual opiate and has wrought with deadly effect on our arts and sciences. Its upas-like shadow destroys all independent and fruitful activity all round. Let us have done with it. Metaphysics was invented in the childhood of the human race, but India has been playing with the toys of childhood in mature age. No wonder that she is in intellectual tutelage to the West.

Much intellect is employed in India for unworthy ends. But the tragic feature of the situation is that even those who wish to do good to the community misapply their energy, and give us stones when we want bread. While so much transcendental nonsense is being

perpetrated, famines are desolating the land, pestilence and malaria hang like a pall on town and country, and there is not a single decent representative institution, technical institute, laboratory or library in the whole country. Science, economics and politics are anathema to the enlightened men of India. They love only the eternal verities and the deep secrets of theosophy or brahmavidya ! My friends, while you are going into ecstasy over the intolerable twaddle of many of your shastras and quoting Schopenhauer and Max Muller in their praise, the world is stealing a march on you by scientific research, economic reforms and political progress. While you are explaining to your people the ineffable joys of trance or "samādhi," another trance is already upon them– the trance of starvation and the deadly pest. The Upanishads claim to expound "that, by knowing which everything is known." This mediaeval quest for "the absolute" is the basis of all the spurious metaphysics of India. The treatises are full of absurd conceits, quaint fancies and chaotic speculations. And we have not learned that they are worthless. We keep moving in the old rut: we edit and re-edit the old books instead of translating the classics of European social thought. What would Europe be if Frederic Harrison, Brieux, Bebel, Anatole France, Hervé, Haeckel, Giddings and Marshall should employ their time in composing treatises on Duns Scotus and Thomas Aquinas, and discussing the merits of the laws of the Pentateuch and the poetry of Beowulf? Indian pundits and graduates seem to suffer from a kind of mania for what is effete and antiquated. Thus an institution, established by progressive men, aims at leading our youths through Sanskrit grammar to the Vedas via the Six Darshanas ! What a false move in the quest for wisdom ! It is as if a caravan should travel across the desert to the shores of the Dead sea in search of fresh water ! Young men of India, look not

for wisdom in the musty parchments of your metaphysical treatises. There is nothing but an endless round of verbal jugglery there. Read Rousseau and Voltaire, Plato and Aristotle, Haeckel and Spencer, Marx and Tolstoi, Ruskin and Comte, and other European thinkers, if you wish to understand life and its problems. You are not living in the tenth century before Christ. You don't travel in village-carts: you do not read manuscript-rolls. Then why be so backward in your studies as to move round and round the old track discovered by your sages long ago? They were wise men at that time, but we have other wise men now for our age. No generation has a monopoly of wisdom. Why should you prepare yourself for the future by looking back to a very remote past? It is inexplicable folly. Leave metaphysics to triflers and punsters, and devote your time to the study of economics and politics. Let the dead bury their dead. Let idle dreamers quarrel over theology and break their heads over "God's revelations" and the profound conundrums of philosophy. We have better work to do. Life is short, and much remains to be done. We have no time for such puerile disputes about religious ceremonies and doctrines. To us they all look alike. We need not differentiate between Tweedledum and Tweedledee. Turn to the great social, political and scientific thinkers of the West, who have created modern civilisation with liberty, social equality, scientific research, toleration, rationalism and fraternity for its basic principles. Bacon said, "Histories make men wise." These words themselves are pregnant with wisdom. Sociology is the source of wisdom, not metaphysics or theology. And for India, economics and politics are the most important branches of sociology at present.

(iii) The third channel of activity cut out for itself by the intellect of India is imaginative literature. Poetry and fiction, dealing with the old-fashioned themes of love or social customs, have occupied some masterminds of our generation in Bengal, Oudh, Gujarat and other parts of the country. Such literature is very noble and instructive, but India has enough of poetry and literature to last her for some time to come. We must have necessaries before luxuries. The fine arts can wait till we have secured a sufficient supply of science and sociology. India's intellect should not be wasted in this manner at present, for we are terribly poor in every branch of useful literature. Amusement comes after instruction.

How does India use her second source of national wealth, viz., moral power? She makes about as bad a use of it as of her mental force. Contemplation in isolation is one favourite method of spending time adopted by India's noblest sons. They rise above petty selfish desires and ambitions, but fall into the vacuous abyss of contemplation and inaction. They wish to follow out the ideal of the man of renunciation in every detail. Thus India has hundreds of really sincere and aspiring young men and women, who are free from all taint of greed and worldliness, but they are altogether useless for any purpose that one may appreciate. They have established monasteries in remote nooks in the mountains in order to realise the Brahman. Instead of bearing the heat and burden of the day along with their fellowmen, they aim at reaching a superior stage of illumination by practicing all sorts of mysterious postures and other funny devices of a crude mysticism. Many of these well-meaning ascetics are indifferent to praise and blame, hunger and thirst, money and power. They have indeed attained a very high degree of moral self-culture on the negative side. But alas ! all

their nobility of soul does not help their brethren in the least, for they are ignorant of sociology. All their stock and store consists in the Vedanta-sutras, the Upanishads, and the sonorous monosyllable "Om." This last word seems to do duty for all history and science. This "Om" appears to be a universal symbol of the intellectual inertia produced by "spirituality" in India. Whenever a saint has nothing to think about, he takes refuge in "Om." What else can these misguided enthusiasts do? Their knowledge of facts is so scanty. Individual realisation is their object, not social regeneration. And as to politics, they are wholly foreign to their work. Politics are concerned with taxes, tariffs, class-struggles, rank and power all worldly affairs with which the hermit does not want to contaminate himself. I know of a very learned graduate, who took a vow of renunciation and then spent three years in the Himalayas in the study of the Upanishads, as if all the wisdom of the world were contained in them ! And he thought he had received full enlightenment from this course, and had become a wise man fit to guide others to Brahman. This instance shows us clearly how moral power is wasted in India. The ideal of renunciation is very defective on its positive side. A false goal is set before the disciple. History and science are despised as "phenomenal" things. The great "spiritual" knowledge, which consists in realisation and the repetition of "Om," is prized above all "earthly" arts and sciences. Thus India's renunciation brings her no good, but on the contrary misleads and weakens her.

"Samadhi" or trance is regarded as the acme of spiritual progress ! How strange it is that a capacity for swooning away should be considered the mark of wisdom ! It is very easy to lose consciousness if one has strong emotions and a feeble intellect. That is why ladies faint so often on the slightest provocation. But in

India samadhi is the eighth stage of yoga, which only "paramahansas" can reach. These be thy gods, O Israel ! To look upon an abnormal psychological condition produced by artificial means as the sign of enlightenment was a folly reserved for Indian philosophers. No wonder books and laboratories are despised, for no knowledge or experiment is needed to make one swoon away at intervals ! What an ideal of perfection !

(b) Another mode of wasting precious moral power is emotional mysticism. Many sects are devoted to the worship of Krishna, Rāma and other deities. Parties of devotees would sing hymns, to the accompaniment of music, and work themselves up to a high pitch of emotional excitement. They would weep and dance in rapture, singing the name of the Lord. They would forget all worldly cares and duties. Now this exaltation of the spirit betokens some capacity of moral enthusiasm, for a man who can be lifted out of himself by any idea whatsoever has an element of idealism in his character. He is not altogether of the earth earthy. He has some fine chords in his nature, which require to be properly touched in order to produce beautiful spiritual music. But this method of exhausting oneself in songs and dances is one of the worst possible ways of evoking latent moral energy in man. For one Chaitanya, it gives us a thousand sentimental weak-minded irresolute devotees, who are good for nothing in any practical work for righteousness. The name of the Lord alone arouses them. They lose their commonsense, and their worship has no effect in making them wise citizens. As to economics and politics, the name of the Lord is nowise connected with such grossly mundane matters. What has the bhakta to do with taxes and representation, exports and imports? He rejoices in his beloved lord,

and sees him everywhere. He is "lost in the Lord." India has had several such bhaktas, whose lives and deeds are narrated in a treatise which is popular in Northern India. But alas ! all this bhakti avails not to cure any evil. It only takes away particularly sensitive persons from the work of active altruism. It gives them a factitious object of devotion instead of teaching them that every suffering child is Krishna and every sorrowful brother-man is Rama, whom they should love and adore. It is sad that men have always sought far and wide for something to love, when they had one another to love at all times without any arduous search. They have worshipped stars and suns, trees and animals, gods and goddesses, dead heroes and heroines, while they forgot that just by their side was all that the noblest religion could give them for their whole-hearted service:- their brother man. This extravagant bhakti mania is as pernicious as the yoga-craze of the metaphysicians. Some try to think and look inwards: others try to weep and dance. And all the time ignorance, poverty and disease march triumphant through the land.

(c) Superstition also carries away a portion of India's moral energy. Pilgrimages and vows of abstinence reveal a wonderful amount of moral power in the people. A country that can send thousands of poor men on distant pilgrimages, from which some never return, cannot be regarded as devoid of moral stamina. Contempt of danger and death is never so strikingly shown as in the difficult and perilous pilgrimages to Badrikashrama and Amarnath. These soldiers of superstition display all the heroism of veterans in their eager thirst for the prize of their devotion. These pilgrimages are vast object-lessons of idealism as it shows itself among the common people. They are really the barometers of moral enthusiasm.

But alas ! the enthusiasm is all wasted like rain in the ocean. On account of the complete absence of social and political thought, the people can satisfy their spiritual instincts only in these foolish ways. The student of sociology knows that religion is only a safety-valve for our higher nature, and that a religious people can achieve much in any line of activity by changing the objective of their efforts. A man who can risk his life to see Badrikashrama or bathe in the Ganges is also capable of much self-sacrifice for other noble causes, if they are presented to him. In India, religion and mysticism divert all the moral force of the people into unprofitable channels, leaving little for science and social progress.

(d) A large part of moral power is taken up in futile or successful attempts to check minor evils in the social system. Here the workers are sound in spirit, but wrong in their methods. Thus we find many ardent youths contenting themselves with distributing grain among the poor and nursing the sick all their lives. These men are very noble and self-denying. But they do not understand that charity cannot solve the problem of hunger and disease in India, or, for the matter of that, in any country in the world. They suffer from ignorance, not from selfishness. Their moral energy is not employed to good purpose. Again, we find persons preaching temperance, vegetarianism, caste-amalgamation, and a hundred other things. Here the evil is due to lack of knowledge. They do not realise what is best for the country at present. They do not probe into the causes of social ills, but just deal with the effects. India is not going to ruin because some people eat meat or drink wine, but because her economic situation is desperate. But very few of our reformers have ever studied a single book on economic questions. In this way, stupid ideals are set

up: useless movements are organised, and many young men are misled. The day of redemption is put off further and further, as new movements are organised on wrong lines by foolish or cunning men. Everything is said or done except that which should be said and done. Everyone is very earnest and busy, but without wisdom. All sorts of unimportant evils attract the attention of some "patriots," but the greatest evil of all somehow or other escapes their notice.

We have seen that contemplation, bhakti, pilgrimages, religious preaching and useless movements are responsible for the waste of moral energy in India. We are indeed thirsty though the Ganges flows by–as the popular proverb puts it. How is it that the country is in such a sad plight; while hundreds of men and women take vows of renunciation every year? In Europe, a similar state of things existed in the middle ages, when there were so many saints, but famine, pestilence and servitude afflicted the people all the time. In the thirteenth century, Europe produced such moral giants as St. Francis and St. Dominic, but we are happier in the twentieth century though the sum-total of moral energy is less now than it was in those days. The reason is that Europe has more knowledge and common-sense now. At that time, people rang church-bells, did penance for their sins by fasting whole days, and covered themselves with sack cloth and ashes when the plague appeared in their midst. But now we do just the reverse. We eat good food, wear clean clothes, disinfect the town, establish quarantine regulations and defy the plague to do its worst. Thus a little science now confers more happiness on mankind than all the uninstructed piety of the middle ages. Again, all the exhortations of the church to kings and rulers did not secure good government, but the simple device of

establishing representative institutions has done away with all the abuses which passionate sermons could not check in the slightest degree. The saints of the middle ages had no idea of the right way of doing things. St. Francis loved the poor and would have given his life for them, but he did not understand that poverty was due to feudalism and capitalism, which should be abolished if the poor were to enjoy freedom and happiness. Thus the French Revolution, which was prepared and guided by men who were very inferior to the great men of the church in moral power and personality, actually did more good to the world than all the efforts of the friars, because the latter were not wise and did not go to the root of things. Pasteur and Koch were not saintly ascetics, but they were greater benefactors of humanity than all the nurses of the religious organisations, because they employed their intellect and zeal in the right way in the crusade against disease. Thus the history of Europe in the middle ages furnishes us with an object-lesson. There was much religion and many saints, but all was of no avail, because science, economics and politics were neglected. As soon as the philosophers of the eighteenth century saw that the ecclesiastical methods were inadequate, modern Europe turned from prayers, sermons and threats of excommunication to laboratories, parliaments, and socialism. The result showed the enormous waste of moral energy that had kept mankind in bondage to evil in the old days. Voltaire, Rousseau, Marx, Darwin, Lavoisier, Cuvier, Laplace and Caxton were not personally as noble and pure as St. Bernard, St. Francis and St. Xavier, but modern Europe has conquered disease, poverty, injustice and ignorance much more effectively than when its leaders were spiritual heroes. And the conquest is still in progress. The difference is due to right methods and ideas, not to superior moral power. A

brave general, with no knowledge of strategy, will be defeated by an ordinary commander who has received special training.

Who would waste a drop of water in the desert cities of Rajputana? And yet here are thousands of noble men, who could be of great service to all if they were wise, but who are simply worse than useless on account of their unwisdom. Here is this stream of moral power perpetually flowing without fertilizing any land, without quenching the thirst of any wayfarer. It runs on for ever and ever to the salt ocean of useless effort and fruitless endeavour. Young Men of India, you should turn your back upon all this fatal tragedy. You should see that the Vedas of today are the five fundamental sciences of chemistry, physics, biology, psychology and sociology, and that the angas and upangas are their divisions and subdivisions like astronomy, geology, history, economics, politics, etc., etc. When you feel discontented with the humdrum life of selfish worldliness, go to science and sociology: come to the West, the mother of the arts and sciences today. Do not in your methods try to follow in the footsteps of your old rishis, but set up new ideals of rishihood for the future. Teach the people that the old gods are dead, and that the places of pilgrimage for them now are found in other parts of the world. Benares and Puri have had their day. What is there at Benares but hideous temples, half-burnt corpses, fat bulls and fat priests? What is there at Puri but cholera, and waves idly breaking on the beach? The places for your pilgrimages now are Paris, Geneva, Barcelona, Milwaukee, Yasnya Polyana, Jena, Heidelberg, &c. These are the points of the globe to which all hearts fondly turn in these days.

Young Men of India, you should come into line with the world imbibing the modern spirit. Do not skulk in your corner of Bharatavarsha munching stale bread baked by your great-grand parents, and swearing from false pride that it is delicious. Your country is groaning under frightful evils: the whole world is one vast charnel-house and hospital. Turn your attention to sociological studies, and the sciences. Try to concentrate all the energy of the country on the real problems that have to be solved. Ethics, science, economics and politics should be to you in place of all the doctrines of the Vedas. Seek knowledge: do not run after phantoms. Learn from Europe: do not rub up old Hindu documents in this age.

The wealth of the nation is being wasted on all sides. It is a woeful sight. Our errors in the past are costing us dear. Humanity is groping in the dark, while the path can be clearly seen by all who have eyes. But none are so blind as they who will not see.

HAR DAYAL

Article No. 4

"Comment and Criticism"

by Justice H.V. Divatia

(Published in 'The Modern Review', August 1912)

Brief Introduction to the Author

An eminent jurist and student of Philosophy Justice H. V Divatia was born in 1886. After a distinguished academic career he joined the Appellate Side Bar of the Bombay High Court. This marked the beginning of a brilliant career in Law and came to its natural fulfillment when Justice Divatia was appointed as Puisne Judge of the Bombay High Court. The honour of 'Knighthood' was conferred upon him in 1946 for his dedicated service to the nation.

Justice Divatia was the first President of the Bombay Industrial Court. He made a significant contribution to the development of industrial legislation in India. He was the first Chief Justice of the Deccan States Court, the first Chief Justice of the Saurashtra High Court, and the first Vice-Chancellor of the Gujarat University. He was the President of the Gujarat Research Society and Vice President of the Bharatiya Vidya Bhavan. His book 'The Art of Life in the Bhagavad-gita' earned him the reputation of one of the the modern interpreters of the Bhagavad-gita. He died in 1968.

COMMENT AND CRITICISM

Mr. Har Dayal on Metaphysics.

In the July number of this Review Mr. Har Dayal has written an article headed the 'Wealth of the Nation' in which he has passed a very severe criticism on the speculative tendency of the Indian mind. The writer has taken a very bold attitude against Metaphysics and regards the cultivation of this science in India as the principal reason why she has lagged behind in the march of progress which the Western world is making and admonishes us to give up this and other kindred pursuits. To quote his own words : "Metaphysics was invented in the childhood of the human race, but India has been playing with the toys of childhood in mature age. We wonder that she is in intellectual tutelage to the West." "Young men of India, look not for wisdom in the musty parchments of your metaphysical treatises. There is nothing but an endless round of verbal jugglery there. Read Rousseau and Voltaire, Plato and Aristotle, Haeckel and Spencer, Marx and Tolstoi, Ruskin and Comte and other European thinkers if you wish to understand life and its problems." Now there is an inherent contradiction between these two passages. The first passage means that if at all the study of metaphysics is necessary, it was so in the infant stage of the world but now that the world is so old, it is no longer useful. In the next passage, however, he asks us to give up Indian metaphysics but study Plato, Aristotle and Spencer among others. As if these writers are free from any taint of Metaphysics ! Instead of that, as every student of Plato and Aristotle knows,

the writings of these two thinkers are saturated with Metaphysics and even Spencer, however much he tried to shun Metaphysics, was inextricably involved in metaphysical problems. But ignoring this contradiction, we shall believe Mr. Har Dayal to be against Metaphysics in general as appears from one more passage : "Leave metaphysics to triflers and punsters and devote your time to the study of Economics and Politics. Let the dead bury the dead. Let idle dreamers quarrel over theology and break their heads over 'God's revelations' and the profound conundrums of philosophy."

Now, this wholesale denunciation of Metaphysics cannot be allowed to pass unchallenged. In the first place, Mr. Har Dayal is utterly wrong in thinking that Metaphysics is a toy meant for the childhood of the human race. On the contrary, one may confidently lay down without fear of repetition that so long as man is a rational being, so long as he can think, so long Metaphysics can never be eradicated from human pursuits. The ancient Greeks put this necessity in the form of a dilemma; 'man must philosophise. For he either ought or ought not to do so. But if he ought not, he ought not to philosophise in order to prove that he ought not to philosophise.' In short, philosophy and religion are bound to remain the mainstays of our intellectual life. Mr. Har Dayal would have been partially right if he had acknowledged the necessity of a sound system of Metaphysics but regarded the Indian theory of Metaphysics as unsatisfactory and unsuited to the all-round development of life. But as it is, he treads upon a ground which slips away from under him and leaves him in an insecure position when he assails the need of philosophy in general. No one will deny as a general proposition that in the case of a nation as well as an individual over-development in one direction is

attained at the cost of under-development in another and one might say, indeed, that India has paid a good deal of attention, almost exclusive attention towards metaphysics and religion in the past and that it is now high time that she should also turn towards those arts and sciences which make for her material well-being. Nay, we might even say that she must correct her systems of metaphysics and religion in so far as they may be found to conflict with the established results of physical and biological sciences and with the material side of the human ideal. But to say that metaphysics should be altogether banished from the Indian brains if they are to keep pace with the march of progress, seems to me a very narrow-minded position. Why, one of the most practical and scientific countries of the West, Germany, was and even still is the home of Metaphysics. In fact, an impartial and profound study of physical, biological and sociological sciences necessarily leads one into an enquiry into their first principles which is nothing but Metaphysics. Mr. Har Dayal writes that "you should see that the Vedas of today are the five fundamental sciences of Chemistry, Physics, Biology, Psychology and Sociology. "But he forgets that religion implies an altogether different want from that of these sciences and that their development, however perfect, can never crush the religious propensity of mankind. The development of one side of human nature can never do away with that of another and a man who thirsts for the cultivation of sciences by the suppression of Religion and Philosophy is as great a dogmatist as one who delights in metaphysical speculations without basing them on the data supplied by scientific investigation.

Let me not be misunderstood. I do not hold a plea for Indian Metaphysics but for Religion and Metaphysics in general. I agree with much of what

Mr. Har Dayal writes about the superstitious tendency and the unsound social system of India. My only point is to save Religion and Metaphysics from the attacks of his murderous pen.

H. V. DIVATIA.

Article No. 5

"A Vindication of Indian Philosophy"

by Prof. R.D. Ranade

(Published in 'The Modern Review', September 1912)

Brief Introduction to the Author

Born on 3rd July 1886 at Jamkhandi in Karnataka, Prof. Gurudev R. D. Ranade, M.A., D.Litt., was a world-renowned mystic-philosopher of modern age. His unparalled scholarship together with untiring study and the grace of his spiritual teacher enabled him to secure Jagannath Shankar Sheth scholarship in matriculation. He won the Chancellor's Gold Medal and Justice Telang Gold Medal, assigned to Philosophy, in M.A. examination of the Bombay University. He propounded that the "Humanity" is the new religion and "Rational Mysticism" is the new secular language for managing "Diversities", for the conflictless unity of peaceful joyous human co-existence. His philosophic literary work from his books "A Constructive Survey of Upanishadic Philosophy" to "The Bhagavad-Gita as a Philosophy of God-realisation" has left behind memorable glorious imprints. He was the Professor, Head of the Philosophy Department, Dean of Arts Faculties and the Vice-Chancellor of Allahabad University.

The life of Gurudev Ranade was God-centered, God-inspired, God-possessed and God- intoxicated. He built a house at Nimbal- a small Railway Station between Solapur and Vijaypura in Karnataka which has now assumed the form of Ashram and has become a place of pilgrimage for many devotees. He left his mortal coil on 6th June 1957 at Nimbal.

A VINDICATION OF INDIAN PHILOSOPHY

(Being a review and criticism of Prof. Har Dayal's articles in the Modern Review: issues of July 1911, April 1912 and July 1912.)

By R.D. RANADE, B.A.

ANYONE, who has taken the trouble to observe the course of events and opinions in India during the last six or seven years, cannot have failed to notice that there have been two opposite, almost antagonistic, streams of thoughts in what might be called New India itself: one, the spiritual, the other, the materialistic; the first bordering on the superstitions; the other culminating in intellectual nihilism. There are healthy elements in both these activities: but the superstructure in either case has been most unartistically raised. If a true temple to "national activity" is to be reared, we must demolish the uncouth structures and raise out of their materials a building, both artistic and solid,calculated to attract the attention of our contemporaries by its artistic skill, and to go down to posterity on account of its long-enduring elements.

We propose in this article to restrict our attention to the latter part of the scheme- the exposition of the defects in the materialistic construction of Indian activities. From times immemorial, in this ancient land of ours, there have not been wanting men, who have poured out all their vehemence on the philosophical and spiritual activities of India. Brihaspati, the founder of Charvaka school, made it a point to attack

everything in Indian philosophy and practice, equally whether it was good or bad. And we owe a debt of gratitude to him, since he showed us where our defects lay. He showed us the absurdity of counting the forms of religion as everything, and the spirit as nothing. The great Buddha showed us the vulnerable points of our sacrificial system, and it was owing to him that our sacrifices became more humane. In modern times also, a wave of materialism is spreading side by side with the wave of spirituality, and if we want our spiritual activity to be really healthy, we must learn its defects from the avowed materialists. And because we are unable to do justice to the writings of all such in the course of a short article, we may select Mr. Har Dayal as a typical instance of men who have rebelled against spiritual activities.

And when I say “rebelled”, I use the word intentionally. I would request my readers first to go over Prof. Har Dayal's Article on the 'Wealth of the Nation' in the July (1912) number of the Modern Review; and then to compare the sentiments expressed in that article with those expressed in the July (1911) number of the same magazine in article on “India in America”; and then also to read the article on “Indian Philosophy and Art in the West” by the same writer in the same magazine of April 1912. It would really be a great lesson to the readers of these articles to observe how a man can entirely change round within the course of twelve short months. The Har Dayal of July 1912 seems to be scarcely the Har Dayal of July 1911 ! I propose briefly to analyse his psychological development, and then to make such remarks of my own as would show what I feel about the subject.

And I would scarcely have undertaken the project if Mr. Har Dayal had been a reviler like other

revilers of the Upanishads and Indian spirituality. The very fact that he is quite unlike them prompts me to break a lance with the American professor. He has travelled far and wide, and has tasted of the intoxicating drink of Western Civilization. He has been all over Europe, he has been in America, and has observed their various institutions. He, therefore, speaks from personal experience and actual contact. In his own words "he has seen the silver lining", which is not visible to so many of us, who are spending their lives in India. In the second place, he has a wonderful command over English prose: he seems to be a master of antithesis, and like all other masters of antithesis, he often contradicts himself. Thirdly, he is a man deeply read in English and also in Indian philosophy: and he knows the merits and defects of either. Fourthly, because he holds with me that the enduring wealth of a nation consists "in the intellect and the character of its men and women", and no other economist would allow this. Fifthly, because his writings are read all over India by the rising generation with extreme avidity: and I do not consider that the sentiments he has expressed in his article on the "Wealth of the Nation" should be allowed to fall in the hands of the youth of India, without at the same time giving an equal opportunity to an opposite opinion to meet the very readers, upon whose minds his articles have made a deep impression. And lastly, because the souls of the ancient seers of India, whom he has treated with scant courtesy, and indeed has not failed to attack without provocation, call upon a young Indian, who knows what to prize most in their teachings, to take up their cause and fight for honour, if not also for duty.

In the latest issue of the Modern Review of August 1912, I see a note by Mr. H.V. Divatia, who

quarrels with Prof. Har Dayal, simply because he has condemned all philosophy and all metaphysics, which he does not want him to do. But is there no champion of Indian philosophy forth-coming? Is there none to convince Mr. Har Dayal that there are points in Indian philosophy, which are of perennial interest, and which will sway the minds of all thinkers in all ages and countries? And reader, will you believe me if I say that such a champion is Mr. Har Dayal himself? Har Dayal against Har Dayal- a sight for the Gods to look on !

Let us see what the writer says in different issues of the Modern Review, first on 'philosophy' itself. In the July number, 1912, he has spared no word in his vocabulary to denounce Indian philosophy. The "barren metaphysics" of India has "elevated sophistry to the rank of an art"! Indian philosophy is nothing but "fantastic word towers for solid piles of thought-masonry. India is playing with the toys of childhood in mature age". He speaks of the intolerable twaddle of the Shastras, and denounces contemptuously the so-called "ineffable joys of trance or Samadhi". He plays with the text of the Upanishads येन ज्ञानेन सर्वमिदं विज्ञातं भवति "that by knowing which everything is known", like a child playing with fire. He supposes that the Upanishads are a bundle of "absurd conceits, quaint fancies, chaotic speculations"; and that a liking for them, which scholars like Paul Deussen conceive, is nothing but a "mania for what is effete and antiquated". He compares the six systems of philosophy, which Max Muller unfortunately chose as prominent and not only ones, to desert, and the Vedas to the Dead Sea !

We might retort to all this with the very epithet which he has bestowed on the Upanishads,-"verbal jugglery". For let us see what the same writer says

elsewhere: "Now of all the treasures of Hindu history, one of the most precious is our philosophy". (p. 420: April, 1912). Is that really so ! "All European scholars know that India is rich in metaphysics". "India can lay Europe under a deep debt of gratitude by introducing her philosophy as a subject of study in Western Universities" (p. 421: April, 1912). "Our philosophy deservedly ranks very high in the estimation of thinkers……Our philosophy takes the Western mind captive on the account of its variety, its boldness, its thoroughness, and its clearness". (p. 422: April, 1912). Can anything be more conclusive proof of how even great men can turn black into white ! But let us proceed further. "I see that those old thinkers perhaps exhausted the possibilities of human thought in the field of pure metaphysics"(p. 422: April, 1912). "India can offer to the world two things, which are sufficient to pay for everything that she receives- her system of philosophy, and her ideal of a religious life……Wisdom and Virtue in exchange for the secrets of manufacture and mechanical science–it is too generous an offer !" (p.11: July, 1911). But reader, these are his opinions of July 1911 and not of July 1912 ! Can you conceive of a more thorough- going change?

I might multiply instances: but I fear I might thereby tire out the patience of the reader. I suppose I have shown how the writer has abnormally developed in his contempt of Indian philosophy on account, perhaps, of his American influence. I could understand a man who asserted that Indian philosophy was not worth studying at all; but I cannot understand a person, who, in one breath, raises it to the skies, and in another consigns it to perdition,- and all this perhaps to secure antithesis and beauty of language, but at the pitiable sacrifice of truth. Who would deny that there is wordiness in our philosophy ! But who would say that

there is none in any of the European philosophers? A student of comparative philosophy must know that philosophy can always reach a certain limit- thus far and no further ! Just consider a philosopher, whom Mr. Har Dayal asks us to study, who says that “if there is no god, it would be necessary to invent him; !” and a poor peasant, an illiterate, uncouth, rustic fellow, of the type of those peasants whom Christ, for example, preached to, who in the innocence of his ignorance and in the strength of his faith, supposes and knows that God exists. How many of the so-called European philosophers', pray, had realized God, supposing that such realisation is possible; and if they had not, and if they spoke merely from intellectual conceptions, how very inferior must they be to a poor Nicodemus, or to poor Chokha Mela, who, in the degradation of his caste, yet held communion with God ? But I fear we are treading sacred ground, and no quarrel can be possible on this stand-point with our American Professor.

I agree with him in so far that he considers much of our Indian philosophy to be wordy: but I also hold that all philosophy is wordy. What can a layman make of the 'substance', 'attributes', 'modes' of Spinoza's philosophy? What is Hegel's philosophy to a non-philosopher but an array of words? There were people who, before the time of Har Dayal, have called philosophy by the very name with which he chooses to call it ; शब्दजाल महारण्य, philosophy – a mere net-work of words, a great desert ! Again, the form which has been given to our philosophical treatises by the introduction of imaginary objections and feigned answers, exactly corresponds to the form of the mediaeval philosophy of the schoolmen : the same imaginary objections, the same subtlety of argument, the same cobwebs of

discussion. But when this is said, let the enemy make the best of it. In and behind these tiresome discussions, there is a pith and marrow which is the heart of philosophy. It is this inner pith which must find expression in difficult forms, according to the times for which it is meant. Thus it would be most uncharitable to condemn Indian philosophy, as it would be equally uncharitable to condemn the schoolmen. The forms in which they are expressed are forced upon them according to the necessity of the times. It is always upon the past that we must build up the present, and those who despise their ancestors will themselves be despised by their posterity. “We speak of the errors of the past “, says James Anthony Froude: “We, with this glorious present which is opening on us, we shall never enter on it till we have learnt to see in that past not error but instalment of truth, hard-fought-for truth, wrung out with painful and heroic effort. The promised land is smiling before us, but we may not pass over into the possession of it, while the bones of our fathers, who laboured through the wilderness, lie bleaching on the sands, or a prey to unclean birds. We must gather their relics, and bury them, and sum up their labours, and inscribe the record of their actions on their tombs as an honourable epitaph"

I would take the liberty of impressing the truth of this most deserving passage on the attention of the writer. And yet, for consideration not of prudence but of justice, I may bring home to his mind the great truth which has been evolved through the entire course of the Upanishads, which he hastily calls “absurd conceits, quaint fancies, chaotic speculations”. Much sooner, and with greater justice, may we call the Greek Philosophers a set of fools, because they explained the Universe on the theories of Fire, Air, Water, or Earth. It is on account of the very fact that the Rishis

differed from one another in their speculations, and also formed some conceptions about the origin of the Universe, which were certainly better than none, that they deserve the respect and attention of every dispassionate thinker, who does not judge of the past times by the canons of the present, and who sees the thread of an evolving idea through the entire course of the so-called "chaotic speculations." To quote J. A. Froude again : "Ptolemy was not perfect, but Newton had been a fool if he had scoffed at Ptolemy. Newton could not have been without Ptolemy, nor Ptolemy without the Chaldees." And however different might be the ideas of the Rishis themselves, yet they gradually evolved out of their speculations this great truth of truths : That there is an Atman, and that He can be realised : that this Atman is God : that the Universe, like the human body, is a covering of this Atman, and is, in fact, the Atman himself.

Upon this great truth stands or falls the whole philosophy of India. However, different might be the different moulds in which this great truth is put, this is the great motor idea of all orthodox Indian philosophy. There might be systems which like Buddhism, maintain the theory of No-Soul. When Ananda asks the Buddha what was meant by the phrase "the world is empty", Buddha answers "That it is empty, Ananda, of a self, or of anything of the nature of a self." (See Mrs. Rhys Davids' Buddhism, Home & Library, p.52). I agree with Mr. Har Dayal when he maintains that in a discussion of Indian systems of philosophy, we must include all those 16 systems of philosophy which are given in the Sarva Darsana Samgraha, and even more, and not the Six systems only as Max Muller has done. I suppose that the time is coming when, as anticipated by the late Max Muller, a new class of

Sanskrit scholars is coming into being, who, after their study of European philosophy, are devoting their attention to their own native systems in order to place Sankara or Ramanuja or Kapila by the side of the great philosophers of Ancient and Modern Europe. It is time that Sanskrit should come to be known to European Scholars on account of its rich treasures of philosophy, than merely by its philological, antiquarian, or anthropological interest. It is time that the resemblances between Neo-platonism and Yoga, between the philosophies of Spinoza and Berkeley and Sankaracharya, between Kant's idea of Duty and that of the Bhagvadgita, between the 'tabula rasa' of Descartes, and the 'thoughtless' निर्व्विषय mind of the Yoga, between the claims of both Tukaram and the Christ as their being the Sons or the Deputies of God, or even God himself, and other similar problems should be brought to light and discussed. It is only when, as I said, the pith of our philosophy is exhibited in modern garb that the world will come to know of the worth of Indian philosophy. Then, and not till then, will critics like Mr. Har Dayal see the intrinsic worth of a seemingly lifeless, soul-less, philosophy.

So much with regard to purely philosophical matters. Coming, more or less, to persons, who were the main cause of the spread of Indian ideas in America, I mean, Vivekananda and Ramtirtha, and one far greater than either of them, Ramkrishna Paramhansa, the veiled attacks which Mr. Har Dayal has made against all three, mentioning everything about them except their names, will be apparent on the first reading to everyone who has made even a partial study of the movement they set on foot. The attacks which he has made in the number of July 1912 are wonderful, because they are veiled; but still more

wonderful is the way in which he has, in former issues, stated the very opposite of them. “Contemplation in isolation,” says the writer in July 1912, “ is one favourite method of spending time adopted by India's sons…. They fall into the vacuous abyss of contemplation and inaction. They have established monasteries in remote nooks in the mountains in order to realise the Brahman. They practise all sorts of mysterious postures and other funny devices of a crude mysticism. All their stock and store consists in the Vedanta Sutras, the Upanishads, and the sonorous monosyllable Om. This last word seems to do duty for all history and science. Whenever a saint has nothing to think about, he takes refuge in Om… How strange it is that a capacity for swooning away should be considered the mark of wisdom ! It is very easy to lose consciousness if one has strong emotions, and a feeble intellect ! That is why ladies faint so often on the slightest provocation… No wonder that books and laboratories are despised, for no knowledge is needed to make one swoon away at intervals." This is the most suggestive passage that ever was penned. He refers to the Mayavati Ashram, to Vivekananda, to Ramtirtha, with whom “Om” seemed to do duty for all Science, and to Ramkrishna Paramahansa, who is reported by M., his disciple, to have swooned away at frequent intervals. The whole army of modern saints have been brought to the guillotine !

As I said, let us turn to the author's former writings and see how very glaring are the contradictions of which he is guilty. He contemptuously refers in the above passage to the contemplation in isolation, which brings on inaction. But here is what he said in the issue of July 1911 : Wherever he wandered in continent of Europe, “I have always turned towards

the dream of my love that sacred tapovan and cradle of Hindu spirituality, where all Hindu aspirants from Kapila to swami Ram Tirtha, have gone to get wisdom and insight by communing with Nature and their own hearts–a veritable training ground for the spiritual grants of India; but here in the West, it is all noise and show and conventionality." Forsooth, he longs for the solitude of the 'tapovan' then ! He admits that in solitude, one can commune with Nature and one's heart ! He admits that Ramtirtha repaired to the Himalayas to gather virtue ! He admits in the words of Milton that solitude is the nurse of Virtue, where virtue plumes her feathers which were "all-to ruffled in the bustle of active life"! Yet another extract ! "As well tame a tiger or bind the wind as get an American to retire to the mountains for meditation ! He cannot understand that hidden sources of all true life lie far away from the Senate, the market-place, the theatre, the stock-exchange and the Church." (July, 1911). We may, therefore, be justified in throwing back upon this Shylock, false contradicting, over-assuming wrangler, the very words which he threw at the innocent Bassanios "These be thy gods, Oh Israel !".

Let us, moreover, look to other passage in the issue of July, 1911, wherein he is voluntarily praising Vivekananda and Ramkrishna and Ramtirtha, whom he is condemning in the issue of July 1912 : "The beneficial effects of his (i.e. Vivekananda's) preaching are visible on every side, America is always on the alert for a lesson in religion from a Hindu" (p. 6. July, 1911). Again, he respectfully makes mention of 'full-size portraits of Paramhansa Ramkrishna and Swami Vivekananda, executed by loving American disciples" (p. 7. July, 1911). And last and the most positive : "Ramtirtha was the greatest Hindu who ever came to America, a real saint and sage, whose life mirrored the

highest principles of Hindu spirituality, as his soul reflected the love of the "Universal Spirit", whom he tried to realise" (p. 9. July, 1911).

What would readers say of this writer, who blows hot and cold with the same breath? Did he ever form beforehand an accurate conception of what he was going to say? If he has 'evolved', it is a terrible evolution indeed ! At any rate, he is an object-lesson in abnormal psychological development, which, in this case, has taken place at an almost electric speed !

Two more points remain to be cleared up before we finish the review of Prof. Har Dayal's articles. He talks about the “yoga-craze” and the “bhakti-mania” as being the powerful sources of the wastage of moral power in India. What does he mean by the yoga? If he means by the term yoga “Hatha-yoga” as it is ordinarily understood, I agree with him. But if he means by the yoga the yoga as it is taught in the Bhagvadgita, I beg the liberty of entirely dissenting from him. Indeed Yoga and Bhakti, Philosophy and Religion, Karma and Jnana are so intensely connected with each other, that by separating the one from the other, you make both impotent. I dissent from Prof. Har Dayal and the late Mr. Max Muller when they say that philosophy and religion must be rigidly excluded from each other. I believe that philosophy without religion is like form without spirit : and that religion without philosophy is like spirit which cannot work without a form. It is in the supreme combination of form and spirit, of philosophy and religion, that the true salvation of a nation consists. Similarly with regard to Yoga and Bhakti : Yoga is the form, Bhakti is the spirit. For says Lord Sri Krishna : -

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ।।
Gita-VI-47.

"Of all the Yogins, I suppose he is the most intent upon me, who, with his heart fixed on me, worships me with faith." Yoga, in my opinion, may be defined according to its derivation as a positive, persistent and final determination to seek out the truth– of whatever kind it may be. Such a determination necessarily requires solitude in the initial stages, in order that the virtues necessary for an active life may be gathered in the secrets of retirement. Such a solitude is the fountain-head of energy and strength, virtue and joy. Activity, to be productive, must be fed by retired thought. The history of all religions confirms it. The great Buddha retired to solitude, and it was in solitude that he received his illumination. The Lord Jesus Christ used to retire to the mountains, in order to escape company. The late Mikado of Japan was a proverbial recluse: and yet, wonders the Times of India, he was the backbone of all the activities of his nation, Solitude is not, as Prof. Har Dayal says, meant for inaction : on the contrary, it is the nurse of supreme action. The true yoga must admittedly be the yoga of service : the Karma-yoga: but the human faculties require to be fed in solitude, and in a transcendental and most faithful 'inaction' ! "As oft as I have been among men," says Seneca, "I returned home less a man than I was before". And in order that this should not be the case, one (must) needs take recourse to solitude and contemplation.

Moreover, is it not wonderful to find how people come to opposite conclusions from the same premises? We find Mr. Har Dayal condemning the people of India, because their Vedanta leads them to inaction “they become altogether useless for any purpose that one may appreciate." Contrast with this the remarks of another hot-headed, hasty,

generaliser-- I mean Mr. Ramsay Macdonald: "It (i.e., the Gita) is the gospel of action, of action stern and terrible, done by the body and the passions, whilst the possessing soul is at rest in the presence of the eternal..... Bathed in this ocean of self-surrender, and ever filled with the music of the Divine Voice, the Indian's heart beats with ecstasy, and he goes forth to do his work. There is no limb of the vernacular press.....so dangerous, so seditious, as the song of the blessed one." (The Awakening of India : Popular Edition : p. 120). Can anything be more absurd, more glaring, more misconceived than these hasty, immature remarks of a raw labourite? Yet, as Aristotle says, the truth lies between the two extremes and I would recommend Prof. Har Dayal as well as Mr. Ramsay Macdonald to read the remarks of his adversary in order to become more level-headed, and more like a man ! Let them not father their own ideas upon the text which they see !

I now come to another important discussion: Mr. Har Dayal's contemptuous treatment of the Bhaktas. “For one Chaitanya," says he, "it (i.e. Bhakti) gives us a thousand sentimental, weak minded irresolute devotees, who are good for nothing in any practical work for righteousness.....It gives them a factitious object of devotion instead of teaching them that every suffering child is Krishna, and every sorrowful brother-man is Rama. They worship the stars and suns, but they forget their brother-man..... try to think and look in words: others try to weep and dance. And all the while, ignorance, poverty and disease march triumphant through the land." Yet another extract: "Teach the people that the old gods are dead. What is there at Benares but hideous temples, fat bulls and fat priests? What is there at Puri but cholera, and waves idly

breaking on the beach?" Now, pray, why does he wax so eloquent? What level-headed man would believe that god is only in Benares and nowhere else? Have not saints like Tukaram said centuries ago जेथें जेथें धोंडा पाणी, देव रोकडा सज्जनीं "wherever you go, you find stones and water : but god is with the good"; देव तेचिं संत, देव तेचिं संत, निमित्य त्या प्रतिमा "verily, verily, the good people are the gods: the images are a mere pretext?" Where, then, was the necessity of such an eloquent discourse from Prof. Har Dayal? People have known even before the times of this writer where god was to be found. When he talks of the "funny devices of a crude mysticism" and the uselessness of pilgrimages, he is, like Ixion, merely embracing clouds: hence, the dire brood of his centaur-like ideas, flitting in our midst.

"For one Chaitanya," he admits, we have a host of irresolute devotees. But, reader, mark the words *for one Chaitanya*. He does acknowledge that Chaitanya was a great man! But when has history shown that great men have sprung up in myriads? A great man arises out of countless mediocrities, and so is the case even here. When there is a Chaitanya or a Tukaram, a Sankara or a Christ, thousands of inferior persons must prepare the ground for him! Again, he asks us to love every suffering child as Krishna, and every sorrowful brother-man as Rama ! Has he not borrowed this expression from Ramtirtha whom he himself condemns; for does not Ramtirtha talk of the "Starving Narayanas"? Moreover, would we ever deny that Bhakti includes the "love of humanity"? Does not Tukaram implore God to lead him through the service of his feet to the service of mankind? " देई चरणसेवा भूतांचे भजन । वर्ण अभिमान सांडवूनि.." " Give me the service of

Thy feet, and the worship of humanity, irrespective of the pride of caste or colour."

Moreover, is it not wonderful to find that this same writer should have admitted that "Voltaire, Rousseau, Marx (the modern Rishi!); Darwin, Lavoisier, Cuvier, Laplace, and Caxton were not personally as noble and pure as St. Bernard, St. Francis, St. Xavier? (p. 49 July 1912). If personal purity does count for anything, and if social regeneration must come through personal development, then the philosophers he idolises were certainly below the mark ! Moreover, is it not an irony of fortune that the same writer who condemns the pilgrimages, and the Ganges, should himself fall a victim to the popular idea: “Time, the mighty architect, the healer of all wounds, and the avenger of all wrongs,will lead our efforts to final success after our ashes are mingled with the eternal waters of the holy Ganga" (p. 11, July 1911). He considers the Ganges as holy, then ! and its waters as eternal ! can anything be more superstitious ! Yet, there are the weaknesses of great minds !

But I will not merely construe texts: I must say what I feel on the point on my own account. I believe that Bhakti does not consist in religious ceremonials, in pilgrimages, and in formal idol-worships: it consists in love to God, and through this, in love to man. We can never love man so well as when we know that he partakes of the same divine nature which is in us. Love to humanity must be based on Love to God: if it is not, it is bound to have a shaky foundation. It is the Love which we bear to God that inspires us with Love to man: and those who love man otherwise love him accidentally and not essentially. People like Har Dayal might indulge in literary studies in such a way as to stunt their moral powers : God may seem distant and

far away. Perhaps also they might be sinless, and might not have a new desire for righteousness! But all men who have sinned and let he, who is sinless, contradict this and those who have come to have an earnest desire for righteousness, wish from the bottom of their hearts to come nearer God. So too can a sense of eternity, the pangs of sorrow, the bitings of conscience, the vanity of human wishes or a keen social enthusiasm bring man nearer God. It is in such a state of mind that he begins to love God as his only guide and helper, and it is in such a state that the whole moral world opens up before him. If he does not care for the vanities of the world, he might be excused: he cares for the immense gains of moral life. Those critics, therefore, who would assault an innocent Bhakta, must not shut their eyes to this all-important side of man's activities--moral development. It is no use carping at a man simply because he has chosen to devote himself to moral advancement, which, he considers, must necessarily come through a love to God. It is here that personal purity matters a great deal: and it is here that the philosophers, like those whom Har Dayal has mentioned, are weighed in the balance and found wanting !

We have hitherto expressed our opinions on the manner in which Prof. Har Dayal has inveighed against Indian philosophy, Yoga, and Bhakti, and have, we believe, tried to show that there is another side to the question. Indeed, I must not be supposed to hold that India must be flooded with Philosophers, Yogis, and Bhaktas : far from it Prof. Har Dayal, on the other hand, wants to fill our nation with scientists and economists. "To the preacher," says Prof. Har Dayal in another place, "the world is full of sinners ! to the cobbler, it is full of shoes": we might add in a similar style that to Prof. Har Dayal, it is full of economists. I am a firm believer in

the manifold activities of a nation, supplementing, instead of contradicting, one another. I hold that when a nation rises, it rises from all points of view. The history of England at the time of Elizabeth, or the history of Maharastra at the time of Shivaji, amply bears out the fact that when a nation rises, it attempts all enterprises. We must have scientists as well as philosophers; men who go in for action, and men who sit down to contemplate, people who devote themselves to social regeneration as well as those who care for personal development. As Prof. Har Dayal has himself said elsewhere:- "I need not impose my dream on all. Moral energy takes myriad forms in its manifestation.....You may as well find fault with the rose for not being a violet or quarrel with the cuckoo, because she is not a nightingale. Art, Literature, Science, Politics, War, Exploration, Religion - each one of these appeals to some one, and he begins to love it with his whole heart and soul. Let us not be narrow and one-sided in our judgments." (p. 10, July 1911). If he had just remembered this when he penned his article of July 1912, I would not have felt it necessary to make this long vindication.

And then, it is also wonderful to find–it is perhaps a sign of the times—that while scientists like Sir Oliver Lodge are speaking in favour of religion, philosophers like Professor Har Dayal should have felt it necessary to take a brief for science and economics. I am not one of those who would condemn science for the sake of religion: I hold that there is a perfect reconciliation between the discoveries of science and the truths of religion. Science merely deals with the works of God. It supplements, instead of supplanting, religion. But I would not have the mere scientific or the mere economic spirit prevail. Let not an age of pure scientists, pure economists and pure calculators

prevail : and let not the glory of India be extinguished for ever. Religion asks from you merely the consent of the heart, a mere touch of the love of God: I do not understand how this can come in the way of pure activity. It would, as I said, serve only to strengthen activity, and not to weaken it. This is the only secure platform, upon which the building of India's activities can be raised. Take it away, and the building will tumble down in no time. Substitute another foundation, and you will find that the building will be raised on mere stubble. We do not want India to imitate either France or America : France, with its falling birth-rate, its frivolous immoral capital, its denuded farms and dying commerce; America, sordid and soul-less, immersed in money-making, a slave of Mammon, and forced to mimic the culture of the very country against which it revoltted. And yet if Mr. Har Dayal has his way, his ideas of liberty, equality, and fraternity would lead merely to national death. The French Revolution which he glorifies–is not this Revolution responsible for modern Anarchism and Nihilism? It is time that India should cease to be polluted by merely the worse elements of Western civilisation. Does not Prof. Har Dayal himself pathetically describe the lot of the woman in the West? Has not the suffragette movement served simply to make man of European women, by taking away all their elegant graces and social virtues? Does it not seem that "almost a new sex is on the make like the feminine neuter of Ants and Bees--not adapted for childbearing" and yet with a pretended power for social service? And what is it due to but to the spirit of "liberty, social equality, rationalism, and fraternity" which he glorifies? (p. 46, July 1912). If India must rise, she will rise in a most peculiar way, not hitherto known to all History. She will combine the virtues of the West and the East, and will rise superior to both. If the West and the East are to meet, they will meet in India, and

not in Europe, What a glorious prospect lies before India ! I see India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit and the energy of Europe. I see her assimilating the excellences of both the East and the West, and rising in the scale of modern nations, preserving all the while the integrity and the pristine purity of her spiritual self !

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